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SANSKRIT WISDOM

G. R. JOSYER.

FOUNDER,
INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH.

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FOREWORD

Galileo's telescope is a fine invention. It would have got him a Nobel Prize now. But it can probe only a limited horizon in the vast expanse of the Universe. But there is no telescope with which we could visualise the vast expanse of antiquity. Christ's semi-historicity is as far as we can reach, and perhaps if we stand on tiptoe, and stretch our hands, we touch the cornice of the window-sill of Greece and Rome, with the aid of Plutarch!

Prior to that, civilizations may have risen and passed, nations may have progressed and become extinct, but to us they are simply "Dark Ages". Occasionally one sees a vague and far away reference to Egyptian, Phoenician, Mayan, Aztec and Inca civilizations. All of them are dubbed in one sweep, "Dark Ages"! We mean that they were ages of ignorance. The ignorance, in truth, is ours!

In the eyes of the English and Europeans, civilization started with Greece and Rome. They evolved from those civilizations. They come to India and conclude that what civilization they see here is also derived from Greece and Rome! They would even speak of Chinese civilization. But every one, Indians included, would seek to wriggle out rather than admit the antiquity of Indian civilization!

Every people endowed with human qualities soon enough evolve some measure of civilization, and if they are receptive borrow from those higher advanced. On this planet Earth, India seems to be most endowed with the conditions productive of civilization.

Civilization is not permanent or eternal. It is epochal, and has a life-span, with beginning, culmination, and decadence. And then, like a gaunt tree which puts out new shoots and foliage, there is a new growth, reflecting the old, or out of the remnants of the old.

Indian thought acknowledges many earlier civilizations, and the intellectual treasures that have come down today are said to be derived from earlier ones by psychic comprehension.

Not only has it had resurgence in India itself from aeon to aeon, but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far

West, and to the Thais, Malays, and Polynesians of the Far East.

Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur. Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India. Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it.

That is proof enough of the glamour and antiquity of Indian civilization. If present day scholarship babbles about other civilizations, and seeks to put the cart before the horse, it shows how superficial, how self-willed, how self-deceptive that scholarship is. The Greek philosophers were debtors to India. Much of modern European knowledge germinated from Indian seeds. Much of the present civilization of the Far East reflects Indian.

Ten Nobel Prize poets together cannot equal Valmeeki and Vyaasa. Kapila and Gowtama, Patanjali and Paanini, Kanaada and Jaimini were intellectual giants whose equals no nation has ever produced.

These statements are made, not as a claim for pride, but as a cold record of facts. Those who seek to burke them might examine themselves, or have themselves examined. Indian civilization is not alien in origin. It is Indian in origin. Many other civilizations also are of Indian origin.

One of the main factors of that civilization was Wisdom. Like a little toddler who collects the shining sea-shells on the ocean-beach and builds curious castles for his mates to see, here are collected a few thoughts lying on the beach of the ocean of that wisdom. They represent the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring. Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance.

Struck by their profound worth in the course of our Sanskrit reading during the years, we offered them to the public through the "Rationalist", the English weekly of Mysore. They were widely appreciated by readers. Eminent ones like the Maharaja of Mysore and Sir C. P. Ramaswamy Iyer, suggested that they be brought out in book form, to render permanent benefit to a large circle of readers.

At long last we have been able to bring it out in this modest garb. If Vivekananda's Address before the Parliament of Religions sixty years ago was an eye-opener to America, if the publication of Tagore's "Geetanjali" opened a new vista to English and European readers early in the century, this book, presenting the cream from the sacred fount itself, should prove a balm to a world in which moral values and mental peace have reached a low ebb. Every reader, of whatever age or clime, will receive from it some strength, solace, inspiration, or happinss. That a large number of them may so receive is the hope of the author, whose aim in launching the book is the service of God and men.

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SANSKRIT WISDOM

Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions, and munificence.

You might be afraid of troubles so long as they are not near; but when they are imminent you should face them fearlessly.

To the man of Divine knowledge Heaven is worth a straw, to the man of valour life is worth a straw, to the man who has conquered his senses woman is worth a straw, to the man of no desires the world is worth a straw.

The man born blind does not see one's faults. The man blind with lust does not see either. So the man blinded by insensate arrogance. And so also the man who comes as a beggar.

Better a country without a king than one with a bad king. Better to have no friend than to have a bad friend. Better to have no pupil than to have a bad pupil. Better to have no wife than to have a bad wife.

It is not in carved wood, sculptured stone, or moulded earth, that God exists, but in the mind of the worshipper.

There is no penance greater than patience, no happiness greater than joyousness, no disease greater than greed, and no virtue greater than kindness.

Those speeches are worthy of Parliaments or public assemblages, as will attract the minds of men of one's own party as well as of other parties, of the learned as well as the unlearned, and of even one's enemies.

Quadrupeds know by smell; Pandits know through the Vedas; Rulers know through secret agents; the world at large knows by seeing by the eyes.

A wife is won over by the rich man; an assemblage is won over by a man well-dressed; a guest is won over by cattle-wealth; and poverty is conquered by agriculture.

Men, urged by greed, do not care either for elders or kinsmen; men urged by lust have neither fear nor shame; men urged by hunger consider neither taste nor cooking; and men worn by care get neither happiness nor sleep.

Charity with kind words, knowledge without conceit, valour combined with mercy, and wealth combined with munificence, are difficult to find in unison.

My son, if you would be happy, reject sensuous things like poison. Forgiveness, rectitude, discipline, piety, and truth, drink these like nectar.

One should not regret what is past. One should not worry about the future. Wise men consider only the present, and meet it boldly.

There are only 3 things precious in this world, water, food, and sweet speech. Only fools consider bits of stone to be precious.

What is the good of many sons if they are headstrong ? Better to have only one son of good qualities. One bright moon dispels darkness and sheds light. A thousand stars can never equal it.

Kings speak once. The learned speak once. The daughter is given in marriage only once. All these three are done once and are final.

Meditation is to be done singly, study by two together, singing by three, travelling by four, agriculture by five, and battle in the company of many.

She is a true wife who is pure and able, who is devoted to her husband, who is beloved of her husband, and who speaks the truth.

To the childless the house is empty. To the person without kith or kin the State is empty. The pig-headed man's heart is empty. To the poor man everything is empty.

Avoid charity unmixed with kindness. Avoid a teacher without learning. Avoid a wife who is not loving ; and avoid relatives who have no affection.

Wandering ages men. Horses age by being confined to the stable. Celebacy ages women. Exposure to sun ages clothing.

If you go to a lion's den you can find the pearl found in an elephant's temple. But if you go to a fox's hide-out, you will find only calves' tails and asses' skins !

The wise man is the strong man. The unwise man is never strong. A lion in all its lust of strength is destroyed by a clever hare.

The serpent is cruel; the wicked man is cruel. But the serpent can be guarded against by charms and herbs ; the wicked man is proof against all remedies.

Boyhood should be devoted to education. Youth to the enjoyment of the senses. In later years one must take up asceticism ; and devote the close of life to Yoga.

We must not despise or decry the maimed, or the poor, the unlearned or the old ; nor those whose strength and figure have decayed, nor those of a lower order.

Learning, jewels, virtues, clean habits, good manners, nice speech, and works of art, you must adopt from wherever they are found.

You must not needlessly carry on enmity or controversy with anybody. Even if it cause no material loss, it can only result in evil.

Work which requires others' help to be put through one must avoid. Whatever lies within one's own means to accomplish, it is wise to undertake.

Money, respectable connections, age, achievements, and learning, are five means, in the ascending order, of winning esteem.

Fire may be quenched by means of water. The noon-day sun may be warded off by an umbrella. The elephant in *must* may be curbed by a sharp goad. The ox and the ass may be controlled by a rod. Disease may be cured by medicines. Even poison may be subdued by herbs and amulets. Thus everything has an antidote. But a pig-headed and self-willed brute of a man has no antidote whatever.

Learning is not a thing visible to thieves. It always tends to increase one's good. The more it is given to others the more it increases. It does not get extinction even to the end of time. Even kings should not try to compete with men of learning or treat them with arrogance.

If you have the quality of mercy you do not need an armour. If you are irascible you need not have other enemies. If you have co-parcenors you do not need a fire. If you have a friend the best of medicines is needless. If evil men are near you you do not require serpents. If you have undisputable learning, you do not require wealth. If you have modesty you do not need ornaments. If you have the gift of poetry, you are as good as owning a kingdom.

Is there anything that the companionship of the virtuous does not accomplish for a man ? It removes lethargy of the mind. It instils truth into one's speech. It imparts self-esteem. It keeps sin at a distance. It expands the heart and sensibilities. It spreads fame all round. All this virtuous companionship does to a person.

Like the shadow in the forenoon the friendship of evil men is huge at first and gradually decreases and disappears. Like the shadow in the afternoon the friendship of the virtuous is slight at first and gradually increases in volume.

The poor deer live harmlessly on grass. The fish live quietly on water. And virtuous men lead life in innocent happiness. Yet the hunter, the angler, and wicked men hate them for no reason and seek to destroy them.

Seeking the companionship of the virtuous, loving the good qualities of others, being obedient to elders, assiduousness in studies, faithfulness to one's own wife, fear of public scandal, devotion to God, control of one's own self, and dissociation from the wicked, these fine qualities render men great and win them esteem.

Courage in the face of disaster, mildness in prosperity, eloquence in men's assembly, valour in the battle-field, love of fame, and earnest endeavour in religious studies, are inherent qualities of great men.

The hand giving in praiseworthy charity, the head bowing reverently at the feet of elders, the mouth uttering truthful words, the arms possessed of matchless strength, a pure heart, and ears serving as channel for divine learning, these adorn noble men even without riches.

We must learn one virtue from the lion, one from the crane, four from the cock, five from the crow, six from the dog, and three from the ass.

Whether a work is big or small you must put forth all your strength to achieve it. That is the lesson you must learn from the lion.

The wise man, like the crane, should rein in his senses, and, duly weighing the time and place, achieve his purpose.

Rising early, being ready to fight an enemy, sharing gains with near ones, and grabbing enjoyment forcefully, are to be learnt from the cock.

Secrecy in matters of sex, boldness, absence of flurry, providing for the future, and never taking anything on trust, are five things we should learn from the crow.

Eating much or contentment with little, easy sleeping, being a good companion and faithful servant, with plenty of courage, are six qualities to be copied from the dog.

Bearing a burden however tired, regardlessness of rain or sun, going about contentedly are to be learnt from the ass.

The man who learns these twenty virtues and practises them in his daily affairs, will certainly be unconquerable.

I do not get feverishly concerned with what is happening to me now, or what may happen to me tomorrow. Therefore I live quite happily.

I do not fear the approach of old age or death, or rejoice over conquests and achievements. Therefore I live quite happily.

I look upon gains as they come and losses as they come as the same as my two hands. Therefore I live quite happily.

When I acquire some fresh knowledge from time to time, it brings me wisdom, and not conceit. Therefore I live quite happily.

Though I am powerful I do not forcefully defraud others. Though poor I do not cherish wants. Therefore I live quite happily !

I rejoice in the happiness of others, and sympathise with the miserable. The proud find in me a companion. Therefore I live quite happily.

I do not look on anyone as my own or any as aliens. Therefore I live happily.

I view all things with steadfast, genuine and friendly interest. Therefore I live quite happily.

Those who know are envious and so do not care. Those in power are lost in their own self-conceit and do not heed. The rest are sunk in ignorance and do not understand. Thus good counsel has to die within its own author.

You can convince the ignorant man easily. You can convince the man of wide knowledge more easily. But the man who knows a little and who deems himsel all-knowing, not even Brahma can convince.

You may with great bravery recover a precious stone from the cavities of the jaws of the crocodile. You may with great endurance swim and cross the ocean seething with angry waves. You may anger a serpent and still coil it round your head like a garland of flowers. But you cannot hope to convince a fool who is both pig-headed and obstinate.

Jewelled bracelets, costly necklaces, sumptuous bathing, fine cosmetics, delicious flowers, ornaments for the head, these do not adorn a man so well as graceful and cultured speech, imparting truth, breathing goodwill, and chastely worded. All those other ornaments one may loose, but beautiful speech remains with him permanently.

Learning is a fine ornament for men. It is a treasure which is easily secreted and preserved. We can revel in it to our heart's content. We can attain fame and happiness through it. It is the teacher of our teachers. It helps us like a kinsman when we go to strange lands. It is honoured of kings more than money. He who lacks learning is a beast.

Avoidance of killing, abstention from taking others' money, truthfulness, giving munificently when there is occasion, absolute dumbness in talks of other people's women, repression of greed, humility towards elders, kindness to all living creatures, are common inculcations of all the shastras, and form the pathway to attain prosperity.

Do what is good and also agreeable. Don't do anything dirty even if life is at stake. Don't beg from bad men. Don't borrow from a friend if he is poor. In the face of calamity be proud. Follow the footsteps of the great. Complying with these precepts is like walking on a sword's edge. But that is the way of the virtuous.

Charity without noise, giving visitors a warm welcome, keeping silence after rendering a service, open acknowledgement of favours received, modesty amidst prosperity, saying nothing derogatory when speaking of others, these are a hard set of rules for the virtuous, whoever may have laid them down.

A water-drop falling on a white-hot iron vanishes without leaving a vestige. The same drop falling on a lotus leaf glistens like a pearl. The same drop falling on an oyster-shell in the sea, actually becomes a pearl. So men who associate with the superior, the normal and the inferior, reach different ends.

He is a worthy son who brings joy to his parents by virtuous deeds. She is a worthy wife who cares for the welfare of her husband. He is a good friend who is constant in prosperity and adversity. These come to men by great good fortune.

When a person dwells in your mind, however distant he may be, he is near to you. When a person has no place in your mind, however near he may be, he is far away from you.

A little oil dropped on water, a secret entrusted to a knave, a gift presented to a worthy person, learning imparted to a wise person, these spread without outside aid.

If you go too near they destroy you. If you are far away they are of no use to you. Therefore you should be neither too near nor too far away from kings, fire, elders, and women.

The man of fine qualities is fit to live. The man of virtuous deeds is fit to live. The man who has neither qualities nor virtues is better dead.

The man whose heart melts with kindness towards all living beings, what does he want with sacred knowledge, with salvation, with matted hair, or with ashes smeared over the body ?

Have nothing to do with wicked men ; seek the company of virtuous men ; practise virtue morning and night ; remember constantly the evanescence of human things.

The man who gives alms in famine times, the man who gives gold in times of plenty, the man who is valorous in the battle field ; the man who is faithful in discharging debts, before these four I prostrate myself.

Of all limbs the head is the most important ; of all the organs the eye is the most important ; of all the varieties of taste salt is the most important ; and of all waters, river water is the best.

Book, woman, and money when given out to others never return. Or they return torn, polluted, and piece-meal.

A son should be treated like a king till the age of five, and like a servant during the next ten years. From the sixteenth year onwards he should be treated like a friend.

The cow produces calves in singles ; the lion in triplets, and the tiger in fives. Nevertheless the latter perish quickly. Wickedness brings quick death ; virtue is lasting.

Money is best when self-earned. It is not so good when inherited. It is bad when it's a brother's. It is worst of all when it is a woman's.

Trees, when fruits enrich their branches, bend down gracefully. Clouds when they become surcharged with moisture, lower themselves. Good men, similarly, become humble when blessed with riches. That is the way of the really selfless.

The ear is adorned, not by ear-rings, but by learning. The hand is adorned, not by bangles, but by charity. The body of the philanthropist is adorned, not by scents and unguents, but by benevolence.

They are good men who, regardless of their own interests, do good to others. They are ordinary men who do good to others without prejudicing their own interests. They are human devils who do evil to others in order to benefit themselves thereby. But those who injure others wantonly, without anybody benefiting thereby, we don't know what to call them !

The good friend keeps you from sin, advises you to your good, expounds your merits, stands by you amidst danger, lends at need. So say the wise.

The angels, when they churned the milky ocean were not content with precious stones which were thrown up. They did not give way to fright when it threw up the most deadly poison. They stopped only when the sacred nectar of everlasting life came up. Thus men of determination and valour pursue things until they attain their final aim.

Inferior men don't undertake things for fear of obstructions. A better class of men commence things and desist when difficulties crop up. But men of superior nature never give up a thing until they achieve its end, however often they may have to face difficulties.

Whether he has to lie on the naked floor or the soft-bedded spring cot, whether he has to live on roots and vegetables or on delicious rice dishes, whether he has to wear rags or clothe himself with gorgeous apparel, a high souled person when he undertakes a thing does not mind either the pleasures or the pains.

The superior man even when put to ignominy cannot be deprived of his high qualities. A flaming torch may be turned upside down, but the flame will turn upwards, not downwards.

You may drop him from the high peak of a lofty mountain so that his body gets mangled by the sharp edged rock at the foot of the cliff. You may put his hand before the mouth of a hissing cobra. You may fling him in the crater of a volcano. Yet you can never shake a noble man's integrity.

That is proper food which is shared with others, that is friendship which renders help even in absence, that is wisdom which does not do evil, and that is a deed of virtue which is done without pride.

Some people may study the four Vedas; study all the codes of ethics also. Nevertheless if they do not know their own souls, they are like the ladle, which, though immersed in good food, is incapable of knowing its taste.

Ill-gotten wealth may remain with one for ten years. When the eleventh year comes, it vanishes without leaving a vestige.

There are many ways of holding one in bondage. That of love is the strongest of them all. The giant black bee may be an adept in carving through a wooden pole, but it cannot break out from the petals of a closed lotus.

The Sandalwood tree, however much cut, does not become bereft of its smell; the tusker elephant, however aged, does not lose its spirit of sport; the sugarcane, however mangled through the machine, does not lose its sweetness; and the high-born man, however reduced his position, retains his dignified and virtuous qualities.

Wealth that entails great effort to acquire, wealth that is acquired by breach of virtue, wealth that is acquired by subservience to one's enemies, may such wealth never come to me!

Virtuous men who cherish a constant desire to do good to others, misfortunes don't come to them; and good fortune comes to them ever and anon.

Let the punctilious moralists criticise or applaud, let the Goddess of Fortune smile or frown, let death come today or years hence, real men never swerve from the path of rectitude.

A man whom the sharp arrows of women's eyes do not affect, whose heart does not give way to burning anger, who is proof against greed and sensuous pleasures, conquers the three worlds.

To the man in whose person shine winsome virtues, fire will be as cool as water, the wide ocean will become no bigger than a puddle, Mount Meru will prove as accessible as a hillock, the king of beasts becomes harmless as a deer, a serpent becomes just a garland of flowers, and a poison cup as sweet and innocent as a cup of nectar!

The tree may be cut, but it grows again. The moon may wane, but it waxes again. Knowing this good men do not grieve when calamities accumulate.

Wealth attains beauty when accompanied by goodness, valour by reticence, wisdom by tolerance, knowledge by modesty, money by well-placed munificence, asceticism by avoidance of anger, power by forbearance, virtuous deeds by being free from ulterior motives, and gentlemanliness of behaviour lends beauty to everything.

Living at the foot of a tree and finding it as good as a heavenly abode, sleeping on the green earth, with a deer skin for apparel, and seeking no pleasures from any kind of attachments, one can get all the happiness that one desires.

Whether one is wedded to austere asceticism, or one pursues worldly pleasures, whether one is tied up with family bonds, or is single and unattached, if his mind concentrates on God, he rejoices beyond measure.

If one reads a little of the Geeta, if one takes but a sip of the water of the Ganges, if one worships God once in a way, he will be lifted beyond the reach of Yama.

One is born again and again, one dies equally frequently, and again one gets into some mother's body as an embryo. It would seem that there is no end to this worldly existence unless God himself comes to one's salvation.

You may have a quilt made up of the rags of the roadside, pursue a path which is neither good nor evil, become a yogi lost in meditation, and even from these get intoxicated with innocent happiness.

Poor man, are you always oppressed by the greed for money ? Have you no adviser who can cure you of it ? Don't you know that the best remedy for the ocean of human ills is association with the virtuous ?

Do not think that the virtuous man is one who flaunts with matted locks, or shaven head, or finely cropped hair, and wears saffron cloth of many designs in attractive ways. He looks like a seer, but he does not see God, and cannot teach you. He is only a charlatan out to make a living in that way.

Nor is it the sign of wisdom that a man is old and feeble, with snow-white hair and toothless gums, and walks with the support of a staff. Even he is a slave to desire.

Nor can he be deemed wise who has no earthly possessions, who has to warm his body by a fire of dry leaves, who has to warm his back by the sun's heat, and at nights has to sit huddled up to protect against cold, whose food is alms, and home is the foot of a tree. Even he is but a slave to desire.

Nor is pilgrimage to great Ganges and big oceans, nor the performance of vratas or worshipful ceremonials, nor spectacular charity, without due knowledge of God, the means of attaining salvation.

" You stupid fool, pray to God, pray to God, and evermore pray to God. When your end has come and death backons to you, your adjectives and adverbs, transitives and intransitives, will not save you. "

" Abandon this greedy hankering after money ; teach your mind the good trait of easy contentment ; what you may earn by normal endeavours, make your mind feel happy with that. "

" Don't give way to lust at sight of the fair skin and plump body of a passing woman. Really it is but unsightly flesh and fat. Keep that truth in mind and maintain your equanimity. "

" You have seen how unstable is the drop of water on a lotus petal. Life is just the same as that. Torn by covetousness and disease humanity is being drowned in a state of misery. "

" So long as you are earning money for them, so long will your family be attached to you. When you cease to earn, and your broken down body continues to exist, nobody cares to speak to you. "

" While your life-breath continues to enliven the body they may take some interest in your health. When that breath has left and the body lies dead, even your wife will fear to come near you. "

" Know that money is a disastrous thing. It does not bring you the least happiness. Moneyed men have to be afraid even of their own sons. This is the rule prevailing everywhere. "

" Children are intent only upon play ; youth is engrossed with his maiden ; the old man is lost in his worries. Nobody thus cares about God. "

" Who is your wife, and who is your son ? This family life is the most curious thing. Who are you yourself, and where have you come from ? Have you found the truth about these things ? "

" By consort with good men, you will learn aloofness from family and material attachments. When you have reached aloofness, you do not become a slave to them. With your mind thus independent and unattached, you attain eternal knowledge. And thereby you will win salvation even during life. "

" When your years have passed, you do not indulge in acts of lust ; When the water of the lake has dried up, you do not call it a lake ; when one's wealth has been squandered, boon companions disappear, and when eternal knowledge has been attained, family shackles fall away. "

" Give up your pride of wealth, pride of family, and pride of youth and health and strength. Time, the destroyer relieves you of them all in a minute! Give up thoughts of all these and treat them like a mirage, and gain the knowledge by which you attain oneness with God."

"Day and night, morning and eventide, winter and spring follow each other in quick succession. Time plays with your life like a toy, and life quickly passes. Yet greed and desire continue as ever. Therefore beware!"

"In the above twelve charming stanzas a dry-as-dust materialistic grammarian was imparted the cream of philosophical knowledge by Sree Shankara, the anointed God."

It is unwise to seek leadership of a group. If success comes, the benefits have to be shared equally with all. If disaster comes the leader gets the blame.

The road to danger lies in giving loose reins to one's senses. Control of one's senses is the way to prosperity. Choose whichever way you like.

The man who is not elated with prosperity, who is not bowed down by misfortune, who is unafraid on the battlefield, is an ornament to the three worlds. Very rarely does a mother give birth to such a son.

Good men are merciful even to the lowly and undeserving. The Moon casts its beams even on the abodes of the lowliest.

Our good deeds or bad deeds, when they are too good or too bad, bear their fruits in this life alone, be it within three years, three months, three fortnights, or three days.

Teeth, hair, nails, and men become worthless when they are removed from their proper places. Therefore a wise man should stick to his own place.

One should leave a land in which there is no appreciation of one's merits, where one has no employment, no relatives, and no knowledge to be gained.

The man with a contented mind is as good as having all kinds of prosperity. To the man whose feet walk on shoes the earth itself is covered with leather.

What is Dharma? Kindness. What is happiness? Being free from disease. What is friendship? Being good towards another. What is learning? Being able to discriminate.

The man who pursues wealth at the cost of his bodily comforts is liable to misery, like the beast of burden which carries loads for others.

One should bear happiness as it comes, and misery as it comes. Like a revolving wheel, happiness and misery follow one another.

Prosperity makes its abode in the person who is enterprising, who does not put off things, who knows how to act, who does not give way to sorrow, who is valiant, who is grateful for help received, and who is steadfast in friendship.

The mind of a good man is not ruffled even under grave provocation. The waters of the ocean cannot be heated by the fire of a hayrick.

What is impossible is certainly not possible. What is possible is certainly possible. The cart cannot travel on water. And the ship cannot travel by land.

The speech of the pure-hearted is entirely different from the speech of the evil-minded. The thought, the speech, and the action of the former do not vary. The latter think one thing, speak another, and act differently.

The wise man keeps one foot firm, and moves only the other foot. Without making sure of your next footing, you must not give up the existing one.

What you give in charity to the deserving, what you spend on your own daily comforts, is alone your wealth. The rest you are only guarding for some one else's use.

Wise men do not aspire for what is unattainable, nor regret what is lost. And they do not become disconsolate even in calamities.

What is the good of wealth if a man neither gifts nor spends it? What is the good of strength if it cannot hurt his enemies? What is the good of learning if it does not make one righteous? What is the good of a soul if it cannot conquer one's senses?

The shadow of the cloud, the friendship of the wicked, tender plants, women, youth, and riches, are to be enjoyed only for a short time.

He lives worthily whose living helps the lives of good men, of his friends, and of his relatives. Others live for their own sakes, selfishly, uselessly.

There is nothing inherently beautiful or unbeautiful. Whatever pleases a particular person is beautiful to him.

Kings become fond of persons employed near their person, however ignorant they be, however low-born, and ill-bred. It is the nature of kings, women, and creepers to cling to whoever stands nearest to them.

One who makes demands when there is work to do, what kind of servant is he, or what kind of friend? And one who is friendly towards servants only when there is work to do, what kind of master is he?

Man goes downwards or rises upwards by his own doings. The man who digs a well, builds also its parapet walls.

A horse, a weapon, learning, a musical instrument, speech, a man, or a woman, become valuable or worthless, according to the merit of the person who has the handling of them.

The man who quickly spends money recklessly, without consideration of his income, will soon be reduced to penury however wealthy he may be.

Unsuitable undertakings, bad terms with one's kith and kin, rivalry with a powerful personage, and trust in womenfolk, are four doorways to disaster.

A person who is angry for a particular reason, when the occasion is past, becomes kindly. But the person who hates for no reason whatever, how can he ever be placated?

An unbridgeable ocean can be crossed by a ship. The darkness of night can be dispelled by a lamp. The absence of a cool breeze can be remedied by a fan. The destructive antics of a riotous elephant can be brought under control by a goad. Thus there is nothing on earth to which destiny has not found a remedy. But even Brahma is unable to find a cure for the mental workings of evil-minded men.

By persuasion, by munificence, by duplicity, by all or any of these, one must seek to conquer enemies. Never by war.

One might bear with a blow, shrinking like a tortoise into its shell. But when the time comes the wise person should be quick to strike like a fierce serpent.

Even without money the valiant person attains the height of glory, while the worthless person, however affluent, becomes an object of contempt. A dog, even if adorned with a gold necklace, cannot attain the majesty which the lion attains by its inherent merits.

Only the virtuous can help the virtuous in distress. Only an elephant can aid an elephant which is caught in a morass.

By the negligence of the king his attendants become over-weaning owing to their importance, wise men keep aloof from him. In the absence of the learned and wise, public affairs will lack wise counsels. When there are no wise counsels in administration, the public will be plunged in calamities.

Man is not servant of man; man is servant of money. The relation of master and servant is the relation of the man who has money and the man who hasn't.

Just as the waters of a stream flow on and never return, so the days and nights take away man's life, and never return.

* * *

No land-grant, no cash charity, no gift of cattle, nor of sumptuous food, can equal the gift of gifts, the grant of protection when one is in mortal fear.

* * *

One must do nothing in haste. Hasty deeds result in evil consequences. Good fortunes come themselves to the man who acts with wise discrimination.

* * *

Charity accompanied with sweet words, learning without pride, valour tempered with forbearance, and wealth combined with munificence, these four are really hard to find.

* * *

Poverty is a great medicine. It promotes the desire to move about: enables one to bear heat and cold: and enlivens one's digestive fire.

* * *

One should avoid crossing a big river, avoid enmity with the great, avoid quarrelling with the public.

Wise men should avoid being unkind or harsh, should not try to deceive, or indulge in adultery, and should shrink from unrighteousness and falsehood.

* * *

The sandal-wood yields the more fragrance the more it is rubbed; the sugar-cane, the more it is cut becomes all the more sweet; gold becomes all the more shining the more it is melted. Thus the good things and good men, the more they are tried the nobler they become.

* * *

The merit of the cuckoo is its sweet warble, the merit of woman is her chastity, the merit of ugliness is learning, the merit of asceticism is forbearance.

* * *

Rare are they who can appreciate merits. Rare are they who seek the friendship of the poor. Rare are they who are brave in battle. And rare are they who are grieved by the griefs of others.

* * *

It is no loss to the elephant if a few grains fall out from its morsel. But the ant can maintain its whole family by those few grains!

The moon illuminates the night. The Sun illuminates the day. Righteousness illuminates the three worlds. And a good son illuminates his dynasty.

* * *

Riches part from one at the doorstep. Friends and relatives part from one at the grave-yard. One's good and bad deeds alone follow one after death.

* * *

The frog drinks the muddy water of the tank-bed, and breaks into boisterous croakings. The cuckoo drinks the nectarine juice of the mango, and does not feel the least pride!

* * *

Even if fate is against one, the wise man does what he has to do, so that no fault might lie with him, and for his own mental satisfaction.

* * *

The vicious person interferes in others' affairs only to spoil them, and not to help them towards success. The wind has power only to uproot trees, and not to restore them.

* * *

Just as, out of a thousand cattle, the suckling calf finds and reaches its own mother, so one's former *karma* pursues its author through life. It sleeps with him, walks with him, and stands by his side where he stands. Just as shadow and sunshine lie together, inseparably mixed, so *karma* and its author are always inseparable.

* * *

Man is master of his actions only so long as he is free from the goading influence of a woman's sharp tongue. Urged by a woman's tongue, he considers righteous what is unrighteous, seeks to do what should not be done, and even eats what should not be eaten.

* * *

Serpents live on air, and they are not weaklings, elephants live on dry grass, yet they are strong. Ascetics live on roots and fruits in perfect contentment. So the greatest requisite for one's welfare is a spirit of contentment.

* * *

By mere touch the elephant kills. By merely smelling the serpent kills. Even with smiles the king kills. Even with show of esteem the wicked man kills.

* * *

For the good of a family, a member may be banished. For the good of a town, a family may be banished. For the good of a State, a town may be abandoned. For the good of one's soul the whole world may be abandoned.

* * *

Protect wealth against bad times. Protect your family even in preference to your wealth. Protect yourself in preference to both family and wealth.

* * *

The serpent should spread out its hood menacingly even if it has no poison. With or without poison, the mere threatening attitude creates fear.

* * *

A King's messenger should be good-looking, greedless, eloquent, learned, and able to read the minds of others.

* * *

Even heaven cannot give men that happiness that even in poverty they can get by being in their own land, in their own town, in their own home.

* * *

The body is perishable. Wealth is impermanent, Death is always near. Therefore we must accumulate good deeds.

* * *

He whose days come and go without doing some good, is like a tin-smith's bellows, which breathes but has no life!

Like a dog's tail which is of no use either to cover its behind or to swipe off fleas and mosquitos, learning without good deeds is useless.

* * *

Men who do no good are like chaff among grains, like carrion among birds, like mosquitos among earthly creatures.

* * *

The flowers and fruits are greater than the trees. The oil is greater than the oil-seeds. So is *Dharma* or good deeds greater than mere human existence.

* * *

Not to use too many words but to put it briefly, Dharma is doing good to others and avoiding doing evil to them. And "doing good to others" is doing to them what would be pleasing if done to oneself.

* * *

The man who injures even evil creatures goes to hell. What then about the one who injures good ones?

* * *

If the man who destroys growing fruit trees and useful domestic animals goes to heaven, who will then go to hell?

The man who from pride, or greed, or anger, or from fear, seeks to pervert truth, will surely go to hell.

* * *

The wise man, even if he be a powerful one, should not rouse enmity in others by anything that he does. Will anyone drink poison needlessly, just because he has its antidote with him ?

* * *

The wise man should not asperse anyone in company. Even if true one should not disclose what will cause unhappiness.

* * *

The man who does things approved as good by his friends and well-wishers, and what is approved by his own thought and experience, is a wise man, and will attain prosperity and good name.

* * *

Never to beg from bad men, never to seek aid from men of limited means however friendly they be, to pursue an agreeable and righteous mode of living, to abstain from an evil act even at the risk of death, to remain high-souled even in face of danger, to follow the path of the virtuous, who set these sword-edge kind of Rules of Good Conduct for men ?

Like the bouquet of flowers the high-souled person seeks only two courses; either to live on the top of the world superior to his fellow-men, or to wither away in the wilderness.

* * *

The diamond which has become reduced by cutting and polishing; the victorious warrior who has been maimed in battle, the elephant which is wasting from erotic longing, the summer river which is showing up sand dunes by lack of water, the moon which has waned into a slender crescent, the honey-moon maiden who has become wan by enjoyment of love, the rich who have given away their all in charity, all these shine with added lustre due to their wanness.

* * *

When a person is impecunious he eagerly looks out even for some chaff of grains. When he attains wealth, he cares a straw for the whole world. It is a man's own condition of riches or poverty that alters the value that he sets on things.

* * *

The policy of Rulers is like the tactics of a prostitute. It is true and false, harsh and sweet-spoken, cruel and kind, covetous and generous, spend-thrift and acquisitive, just as it suits their own convenience.

Mercilessness, quarrelsomeness, longing for other people's money or women, impatience with good men and even one's own kins-folk, these are inherent qualities of wicked men.

* * *

Like the shadow in the morning which is long at first and gradually shortens, is the friendship of bad men. Like the shadow in the afternoon which is short at first and gradually lengthens, is the friendship of good men.

* * *

Desire for association with the good, appreciation of others' good qualities, humility towards elders, active pursuit of knowledge, married love, fear of popular opprobrium, devotion to God, self-restraint, and abstention from contact with evil men, those who have all these are worthy of the highest esteem.

* * *

Courage in distress, compassion in prosperity eloquence in company, valour in battle, love of fame, and pursuit of learning, are inherent qualities of great men.

* * *

One moment he is pleased. One moment he is displeased. A person of such uncertain mind is to be feared even when he appears gracious.

Men of self-respect deserve to enjoy a long life. If a man lack self-respect what good is wealth to him and what good a long life?

* * *

The man of great brains becomes victim of one of three things. He is short-lived, or is penurious, or dies without issue.

* * *

We should collect learning and wealth as though there were no death. We should perform deeds of charity as though we are chased by death.

* * *

O God, I am prepared to bear any punishment that you might mete to me for my sins. But spare me from the punishment of having to recite my writings before men who have no literary appreciation.

* * *

You must speak like a parrot; you must meditate like the swan; you must chew like the goat; you must bathe like the elephant.

* * *

You must bestow your daughter into a well-born family. You must put your son to study. You must consign your enemies to sorrow. You must encourage your friends in good deeds.

The beauty of the horse is its speed. The beauty of the elephant is its lust. The beauty of woman is her intelligence. The beauty of a man is his industriousness.

* * *

In whose family is there no taint ? Who is immune from disease ? Who is immune from grief ? Who is happy everlastingly ?

* * *

What is too heavy for the strong ? What is beyond reach to the industrious ? What land is strange to the learned ? Who is a stranger to the pleasant-spoken ?

* * *

Wise men spend their time in literary and intellectual pursuits. Fools spend their time in sleep and petty quarrels.

* * *

What is hell ? It is servitude. What is happiness ? It is having no desires. What is Satya ? It is the good of humanity. What is great ? It is the life of all living beings.

* * *

Cows see by their smell. Learned men see by the Vedas. Kings see by their emissaries. Others see with their eyes.

No one can nurse the body like a mother. Nothing can adorn the body like learning. No one can give it joy like a wife. Nothing can wear it away like mental care.

* * *

Men out for money have neither elders nor relatives. Men goaded by lust have neither fear nor shame. Men in the grip of hunger care neither for the taste nor the cooking. Men who are in sorrow have neither happiness nor sleep.

* * *

Don't begin to dig a well after your house has caught fire. Remedies should be thought of before disasters have gained momentum.

* * *

A wife is won over if a man has money. An assemblage is impressed by a man who is well dressed. A guest can be duly provided for if a man keeps cows. And poverty can be overcome by pursuit of agriculture.

* * *

A man who has no discretion, who has merely learned a lot, he does not know what he has learnt, just as the ladle does not know the taste of the soup, though it is immersed in it !

Desire is not conquered by indulging in desires. Fire is not quenched by pouring ghee into it.

* * *

Don't trust a doubtful friend. Don't trust even a good friend with too much of your confidence. When the friendship breaks, he might reveal your secrets.

* * *

Its tone is the beauty of the cuckoo. Modesty is the beauty of a woman. Learning gives beauty to an ugly man. Forbearance is beauty in an ascetic.

* * *

To a man who knows the Godhead heaven is worthless. To the brave man life is of no account. To a man who has control of his senses, woman is of no concern. To a man of no desires the world is of no account.

* * *

There is difference between man and man like the difference between the cow and the serpent. The cow eats grass and produces milk. The serpent drinks milk and produces poison.

* * *

There are five merits of manhood: giving charity to the deserving, appreciating merit where it is found, rendering aid to one's relatives, deep knowledge of the shastras, and bravery in the field of battle.

The arrow shot by the bowman may kill a person, or may not. But the clever tactics of a man with brains will destroy a king and all his kingdom.

* * *

He who travels over many lands, and consorts with the learned, will widen his mind thereby, like the oil drop placed in water.

* * *

The strength of the weakling is the policeman. The strength of children is in crying. The strength of the bad person lies in silence. The strength of the thief lies in untruth. The strength of birds is in the sky, and of fish in water.

* * *

Before you set your foot you must see the ground with your eyes. Before you drink water, you must filter it with cloth. When you begin to speak you must see that it is grammatical. When you seek to do a thing, you must examine it with your mind.

* * *

Few can recognise merit. Few seek friendship with the poor. Few are brave in battle. Few are grieved at the grief of others.

* * *

When seeking to advise others every one is a mine of wisdom. In themselves putting that advice into practice, even sages are no better than fools.

Snakes rest at the foot of the sandalwood tree. Eagles occupy its top. Birds find shelter amidst its branches. Bees swarm on its flowers. Similarly all that is possessed by good men is for the benefit of others.

* * *

What does the ocean do with its wealth? What does the Vindhya mountain do with its elephants? What does the Malaya mountain do with its sandal trees? The possessions of the good are for the benefit of others.

* * *

Rivers do not drink their own water. Trees do not eat their own fruits. Clouds do not swallow their own moisture. The possessions of the good are all for the use of others.

* * *

Go pig, boast that you have conquered the lion. But wise men know the respective strengths of the lion and the pig.

* * *

If you don't acquire learning in boy-hood, if you don't acquire wealth during early man-hood, if you don't practice asceticism during later manhood, what will you do in later years?

I shall earn what wealth I am destined to earn. Not even Gods can alter it. Therefore I have no regrets, and no elations. What is mine can be nobody else's.

* * *

The *moorkha* or fool is known by five signs. He is conceited. He uses foul language. He is headstrong. He talks unpleasantly. He is deaf to what others say.

* * *

The *moorkha*, has got eight advantages over others. He doesn't worry. He eats plenty. He sleeps day and night. He is blind and deaf to considerations of what should be done and what should not be done. Honour and dishonour are the same to him. He rides roughshod over all others. And living so he is happy.

* * *

The qualities that one is born with cannot be easily got over. If a dog is made a king, does it cease to munch shoe-leather?

* * *

What he gives to the deserving, what he enjoys for himself, is the wealth of the wealthy man. What wealth he leaves behind is for the sport of others.

* * *

If one's mother dies in one's childhood, if one's wife dies in one's youth, If one's sons die in one's old age, what sin is greater than these?

Brass is purified by ashes. Copper is purified by tamarind. Woman is purified by her periods. The river is purified by its speed.

* * *

Cleanliness in the crow, truth in the gambler, courage in the eunuch, philosophy in the drunkard, forbearance in the serpent, friendly regard in the king, who has heard or seen any of these ?

* * *

Sins arise from greed. Diseases arise from the bodily fluids. Miseries arise from attachments. Therefore one should avoid them to be happy.

* * *

The words of good men even spoken in pleasantry, are like engravings on stone. The words even said on oath by bad men, are like writing on water.

* * *

There is God in water, God in the plateau, God on the mountain top, God in the burning flame. God is everywhere.

* * *

The nectar is the sweetest of medicines. Food is the best means of happiness. The eyes are the best of all the senses. The head is the best of all limbs.

Ill-gotten wealth will stay for ten years. On the coming of the eleventh year, it disappears without leaving a vestige.

* * *

The grain collected by ants, the honey collected by bees, the wealth accumulated by the miser, will all be lost completely.

* * *

He who is equable in happiness and misery, to whom the lump of stone and the lump of gold are both the same, to whom likes and dislikes are the same, to whom abuse and praise are the same, is indeed a great man.

* * *

The Arab steed can bear to be hit by a hundred darts: but it cannot bear the touch of the whip. So the high-souled man can bear a thousand disasters, but cannot bear the slightest indignity.

* * *

O Lord of Heaven, the face of Truth is screened by a shining golden lid. Remove that lid, and give us a sight of the Eternal Truths and Everlasting Principles.

* * *

Lead me from evil to good. Lead me from darkness to light. Lead me from death to immortality.

One must tell the Truth, and tell the truth agreeably. One need not tell the truth disagreeably, or tell the disagreeable truth. One must not tell an untruth in order to please.

* * *

Satya or rectitude is of 13 kinds: Truthfulness, looking on all men as equal, self-restraint, freedom from jealousy, forgiveness, modesty, freedom from envy, munificence, meditativeness, dignified conduct, steadfastness, and kindness. These are the thirteen varieties of Truth or Satya.

* * *

That man is beloved of the Gods, who is the same to enemies and friends, who is tranquil under honours and indignities, who is equable under heat or cold or happiness or misery, who is indifferent to praise and blame, who is reticent, and content with whatever he happens to receive, who is not enslaved by attachments, is firm-minded, and cherishes devotion to God.

* * *

A servant may be faithful but incompetent. Another may be competent but injurious. Both should be avoided.

There are four political methods, conciliation, bribery, sowing dissension, and violence. Of these violence is the worst. Therefore it should be avoided.

* * *

He who apportions properly his income and outlay, whose agents are secret, and whose counsel is private, and who speaks not unkindly to his ministers, he shall rule the earth to the brink of the ocean.

* * *

Only that man eats well in this world, who eats what he has earned by his skill or prowess. A mere dog can get its food by wagging its tail!

* * *

A small rivulet is easily filled. Easily filled are a mouse's paws. And easily contented is a contemptible man.

* * *

Get wealth when you have it not; guard what you have got; increase what you have guarded; and bestow on worthy persons what you have increased.

* * *

An honest wise man should be cultivated. With a crafty wise man one should be on guard. An honest fool is to be treated with compassion: while a crafty fool should be shunned utterly.

* * *

A crooked tree, that grows in salty earth, gnawed by worms, its bark stripped off by a forest fire, even its existence is better than a beggar's.

* * *

The man of forethought, and he of ready wit, both prosper always. He that procrastinates will perish.

* * *

Noble qualities spread themselves abroad even without being celebrated. Fragrant jasmine, even when covered up, exhales perfume.

* * *

Greed is the foundation of sin. It generates hatred and anger, and anger drives one to crime. Urged by greed even a man of learning and knowledge would destroy his nearest kin, his dearest friend, his kindest master. Greed is verily the road to hell.

* * *

Learning protects one like a mother, counsels one's own good like a father, relieves sorrow and gives charming companionship like a wife, spreads one's fame far and wide, and brings all prosperity like the Cup of Fortunatus.

* * *

The wise man should not undertake a fruitless thing, or a thing which ends in failure, or in which gains and losses are equal, or what is beyond one's capacity.

* * *

All things else perish with the body. Only one thing accompanies a man at his death, his rectitude. Not wife, not friends, not sons, nor caparcenors, only rectitude will support him after death. If he be unrighteous, a strong man would be weak, a rich man would be poor, a learned man would be but a fool.

* * *

If a person removes a piece of straw from their head good men feel as grateful for it as if it were the bestowal of a fortune. Bad men, even if you give your life for their cause, feel only inimical.

* * *

When your body falls, your fame does not fall with it. It lives long after the body. Death swallows every one, the wise and the fool, the strong and the weak, the rich and the poor. One ages incessantly, without stopping for a minute. Since the body is so perishable, you must strive to achieve Fame which is imperishable.

* * *

It is the giver who is dear to men, not the owner of wealth. The cloud which comes to shed water is welcomed eagerly, not the ocean with all its water.

* * *

The miser can neither give nor enjoy wealth. He merely touches it, as a eunuch touches a woman.

* * *

The sweetness of the lips, the hardness of the breasts, the sharpness of a woman's glances, and the loveliness of poetry, are understood only by the experienced connoisseur.

* * *

What is valour, if it does not protect those in peril? What is wealth, if it does not help the impecunious? What is achievement, if it is not for public welfare? What is life, if it is in opposition to the virtuous?

* * *

It is only in adversity that all the qualities of men reach their acme. When there is no wind, the cotton heap is as steadfast as the mountain peak. It is by the touch-stone of adversity that one tests the worth of one's friends, favourites, kinsmen, wisdom and wealth.

* * *

The king of beasts seeks satisfaction by the flesh of a full-grown elephant killed by its own valour. So does a high souled man seek benefits from things self-achieved, and not through the favour of another.

* * *

You must not do anything hastily. Thoughtless haste is disastrous. The man who does things with forethought and circumspection attracts success by his wise qualities..

* * *

A person is adorned by wisdom as by an ornament. Wisdom receives added lustre by tranquillity. Tranquillity is embellished by heroism. And heroism shines most by achieving things through high polity.

* * *

A good wife works for you like a servant, counsels you like a Minister, is beautiful like Venus, and patient and forbearing as mother earth. She feeds you with delicious food like a mother, and makes love to you like a courtesan. A good wife is thus six things in one!

It is not one's fine presence that brings prosperity, nor high birth, nor conduct, nor learning, nor meritorious service. It is only the good deeds that one has accomplished in the past, that, like trees, will bear fruit in good time.

* * *

In the wilderness, on the battle-field, amidst enemies, in water or from blazing fire, in mid-ocean or the mountain peak, one's past good deeds will protect one, be he asleep, be he drunk, or be he in desperate straits.

* * *

Let him plunge in the sea, or ascend the mountain top, conquer enemies in battle, do high business, or take to large farming, or acquire innumerable sciences and arts, or fly in the sky like a bird with great effort, he will gain nothing except what is in accordance with his past deeds.

* * *

Like the Sun who dazzles with his light, a heroic man can subjugate the world by the glare of his dazzling valour.

* * *

What is the best thing to see in this world? The face of a beautiful woman beaming with tenderness.

What is the best thing to smell? The fragrance of her delicate breath. What is the best thing to hear? Her sweet-toned words. What is the best thing to taste? The moisture of her tender lips. What is the best thing to touch? Her beautiful body. What is the best thing to dream about? Her gracious youth and soul-enchanting ways!

* * *

There may be light, there may be fire, there may be stars and moon. But in the absence of woman's beauty, this world would be dark indeed.

* * *

As the Sun rises and sets, life is cut short hour by hour. Busy with multifarious things we do not notice the passing of days. We see birth, decadence, and death, and feel no fear. Blind to all consequences, we live like inebriates in a world of intoxicated revelry.

* * *

He may have lost desire for enjoyment, he may be loosing respect in the eyes of the public, his colleagues may all have passed away, his friends may but be counting days, he may move with difficulty with the aid of a stick weakly held, his eyes may be dimmed by a thick veil of darkness, yet man is frightened by the imminence of death.

His face may be furrowed with age, his hair may have grown snow-white, his limbs may be getting loosened and decrepit, but his greed ever grows younger.

* * *

The pleasures of the senses must end, however long they may last. Then why not end them voluntarily by your own effort? If they end when you are still immersed in them, they leave you plunged in unhappiness and misery. But if you yourself refrain from them, you will not mind their loss, but feel utterly tranquil.

* * *

This earth is like a lump of mud placed in water. A thousand wars have split it up into fragments, and the head of each proudly calls himself a king. Some of them are generous, but others are niggards. How contemptible it is for any one to beg them for the sake of a pittance!

* * *

The lotus is sweet even in the midst of sea-weeds. The moon's glow, even when it is waning, does not fail to charm. A fair woman looks fine even when wearing a simple garment. Beautiful shapes remain beautiful under what-so-ever conditions.

* * *

Living in the tranquil forest, in association with tender fawns, with fruits for succulent food, and cool stones providing a cot, when a high-souled man in search of God has got all these, what cares he for a dwelling in the city and its artificial comforts?

* * *

We are content to wear cloth made of jute yarn; you find pleasure only in ermine. The pleasure that we both obtain is the same. He is a poor man who yearns for things he cannot get. With a contented mind, who is rich and who is poor?

* * *

Masters are difficult to please. Kings' minds are inconstant like a restless steed. Our ambition is great. Our heart is set on high place. But the body ages, and death ends all. Therefore what better is there for a wise man than taking to asceticism?

* * *

While yet the body is hale and undeceased, while age is still far away, while yet the senses are unimpaired, while yet the life-span is unexhausted, the wise man should make efforts for the salvation of his soul. Only a fool would begin to dig a well when his house has begun to blaze away!

* * *

Disease threatens enjoyment, degradation threatens high birth, Rulers threaten wealth, silence may be taken for cringing, strength is threatened by enemies, age threatens beauty, learning is threatened by heckling, high qualities are threatened by the jeers of the low, the body is threatened by death. Thus everything has its threat. Only renunciation can be fearless.

* * *

As a man casts off worn out clothes and takes new ones, so the soul leaves the worn out body, and enters a new one.

* * *

The soul is not born; it does not die. It is undying, ancient, constant, eternal. Weapons don't cut it. Fire doesn't burn it. Water does not wet it. And wind doesn't dry it. It is unchanging, and unchangeable.

* * *

One should perform his duty, regardless of the fruit that it might bring. Whether the result be pleasant or unpleasant, the duty should be performed. He who performs his duty and accepts the results, good or bad, equably, without glee and without bitterness, is a high-souled man.

* * *

The senses are unbridled, and drag the mind in their wake. One should control them, if one would attain peace of mind.

The mind is its own friend, and its own enemy. If it has control of the senses and restrains their vagaries, it forms the stepping stone to spiritual attainment. Friends or enemies, relatives or strangers, good men or bad men, heat or cold, gold or dross, are all objects of equal dispassion to such a mind. His soul is then like a flame unaffected by the buffetting winds. It commingles with the souls of all living creatures, and sees the entity behind all inanimate existence.

* * *

Ignorant men carry on worldly activities and are enslaved by them. But the man of mental control does things in the larger interests of mankind, and is untainted by them.

* * *

What deeds you do, what food you eat, what sacrifices you perform, what charity you give, what asceticism you practise, you do it all as your duty to God. You then are unworried by success or failure, and feel happy in the mere performance.

* * *

Better poverty than wealth gained by evil means. Better that the body remain slim, than become big by dropsy.

It is wise to accept a clever remark even from a little boy. Does not the lamp show things that a light cannot show?

* * *

Vain is rain on the seas. Vain is food for one who is surfeit. Vain is charity to one capable of earning. Vain is a lamp at noon-day.

* * *

It is not wise to lead a multitude. If it succeeds the results have to be shared. If it fails the leader pays the penalty.

* * *

No one knows what will happen to one tomorrow. So it is wise to do today what is to be done tomorrow.

* * *

Would you win the world? then be kind, be friendly to all, be generous, be sweet-spoken. There is nothing like these to conquer the world.

* * *

He whose wealth is for charity, whose learning is for good deeds, whose thoughts are for ascertaining God, whose words are for doing good to others, such a one is a gem among men, and worthy of adoration.

* * *

The sun is reddish at dawn, and red at even-tide. Great ones are the same in prosperity and in distress.

What a virtuous man casually utters is as good as graven on stone. What a low man even says on oath is like writing on water.

*   *   *

The Sun may rise in the west, the mountain may move, the fire may become cool, the lotus may grow on the boulder of the hill-top, but the promises of good men are steadfast and unchangeable.

*   *   *

He is a great man who is dumb in abusing others, who is blind with regard to others' women, who is lame in pursuit of others' money.

*   *   *

The harsh talks of the evil-tongued, grate on the ear like iron chains. The words of the good please the ear like the jingling of golden anklets.

*   *   *

Like the moon who casts his beams on the lotus and makes it bloom, without a thought of bestowing a favour, high-souled persons do good to others as a matter of course, and without expecting a return.

*   *   *

Whosoever speaks what is salutary, speaks in moderation, speaks in Sanskrit, speaks not over much, and speaks only after considering the facts, his speech is effective in all undertakings.

Be a man energetic, prompt to act, skilful in performance, free from vices, bold, grateful for favours, firm in friendship, then Fortune herself seeks him out to dwell with him.

* * *

Worthless things often make a great deal of noise. Gold never makes the amount of noise that brass does.

* * *

These five, even though living, are as good as dead, the poverty-stricken, the diseased, the idiot, the wanderer, and the wage-slave.

* * *

The artist may create lotuses of beautiful colours. But only God can create a lotus which smells like a lotus.

* * *

If a low-born man attains wealth, he looks upon the world with contempt.

* * *

Gentility, bravery, industry, learning, sociability are five kinds of imperishable wealth.

* * *

New clothes, new umbrella, newly married wife, new house are all good when new. Servants and food-grains are good if old.

A man may be attacked with a thousand arrows, but he may not die if his time has not come. If his time has come a sharp blade of grass may cause his death.

* * *

What will not a poet see, what will not a crow eat, what will not a drunkard say, and what will not a woman do?

* * *

Life is impermanent; wealth and youth are impermanent; wife and children are impermanent; virtue and fame alone are permanent.

* * *

The man who does not care for bodily comforts, who is capable, who is industrious, who acts with forethought, there is nothing beyond his reach.

* * *

Employees ought to be kept in their proper place. You don't wear a crest-jewel on your foot, nor put your anklet on your head-dress.

* * *

A well-wisher, even if unasked, should tender advice in times of trouble, when a wrong course is pursued, when an undertaking is sure to prove futile.

You must associate with the good, not with the low. A cup of milk in the hand of a barmaid will not be taken for milk but for beer.

* * *

The ancients say that a charitable man attains enjoyment, that a man who associates with elders becomes brainy, that a man who hurts nobody will have a long life.

* * *

Just as a man who wants water digs with a hatchet till he gets it, one who wants learning should extract it from the teacher.

* * *

Judge a woman, not hy her beauty but by her qualities; judge a man, not by his birth, but by his conduct; judge a scholar, not by his learning, but by his achievements; judge a person, not by his wealth, but by his enjoyment.

* * *

As a pond becomes pleasant with a lotus, as the night becomes charming when adorned by the moon, as a woman becomes adorable by possession of youth, so wealth becomes pleasing when accompanied by good-breeding.

The essence of wealth is charity, the essence of speech is truth, the essence of life is fame and virtue, the essence of the body is rendering service to others.

* * *

The big man is not so capable of rendering help as the small man is. One can slake one's thirst with the water of a small pond. One cannot do so with the water of a big ocean.

* * *

As one grows old, his mind becomes mature with wisdom. The sandal tree, when it grows old, becomes also laden with fragrance.

* * *

An object which is inherently beautiful does not require artificial embellishments, just as the lustrous pearl does not require to be cut and polished.

* * *

People respect or cultivate things in expectation of deriving some benefit therefrom. The cow is maintained at home on account of the milk it yields, not out of charity.

* * *

Health, learning, friendship with the good, genteel birth, and popularity with men, these constitute wealth to a man, even without cash.

A man should review his conduct every day and ask himself, "Am I one with the animals, or am I acting like virtuous men?"

* * *

Wise men should pursue and acquire learning even in old age. It may not yield fruit in this life. But it will facilitate things in the next birth.

* * *

The sea does not beg the rivers for water, but the rivers flow into it. So if a person makes himself worthy, things come to him by themselves.

* * *

We must befriend to the best of our ability, the unemployed, the diseased, the grief-stricken. Even the tiny ants and worms we must always treat like our own selves.

* * *

You must not forsake your kinsfolk even if you deem them worthless. The rice grain cannot grow if it is separated from its husk.

* * *

You must show due courtesy to a visitor even if he be an enemy. Even if a wood-cutter stands by its side with a hatchet, a tree does not deny him shade.

* * *

A good bath has ten merits. It refreshes the mind, destroys the effects of a bad dream, washes away dirt and imparts cleanliness, makes the skin lustrous, brightens one's appearance, alleviates disease, fits one to make love, makes one attractive to dames, and removes exhaustion.

* * *

If you cannot follow the example of the righteous in all its completeness, you should follow it at least to some extent. You will be then on the road to righteousness, and will not come to grief.

* * *

Nothing is more pleasant than sweetness of speech. Even a favour would be unwelcome if preceded by harsh speech. What gain does the cuckoo bring to us, and what harm does the ass cause to us? Only, the one warbles, the other brays.

* * *

Birds forsake a tree which has lost its fruits, swans forsake a pond which is drying up, friends forsake a man whose money is gone, ministers forsake a luckless king, the bees forsake a faded flower, the deer forsake a forest on fire. Thus every one parts after his purpose is served. So who is dear to whom?

* * *

The moth plunges into the bright flame not knowing that it burns. The fish too, without suspecting the hook, swallows the fly. But men, knowing the evils of sensual indulgence, nevertheless persist in it. Inscrutable indeed is the way of human infatuation.

* * *

When one's reputation is fading, when one's wealth is dwindling, when mendicants have to be sent away empty-handed, when relatives are decreasing, and attendants are becoming fewer, and youth also is gone, it is best that one seek refuge in a hermitage on a hill-side washed by the waters of a sacred river.

* * *

A man who is high-born, who seeks the welfare of his soul, must seek spiritual knowledge, which will bring him ineffable joy.

* * *

He is good, he is intelligent, he is wise, he is righteous, whose mind is bent on the higher knowledge. The rest of mankind are no better than animals.

* * *

There are four door-keepers of salvation,—tranquillity, discrimination, cheerfulness, and association with the virtuous.

* * *

The man who realises that he is not mere flesh and blood, that he is not mere bones and nerves, that he is something apart from the body, will have overcome his inborn ignorance.

All efforts of the body as such will prove but vain efforts. All efforts of the mind, on the other hand, will prove fruitful.

* * *

The human body is a town, consisting of blood, flesh, and bones. It has nine gateways. It is made up of the five elements, earth, air, fire, water, and light. It has a king, the sentient soul. He has two ministers, mutually antagonistic, intelligence and the mind, working for his ruin. Four enemies, lust, anger, greed, and infatuation seek his downfall. Only if he keeps his gateways well-guarded, would he be able to remain without fear and anxiety.

* * *

God's divine command holds sovereign and everlasting sway. Obedient to this the vast wheel of the Universe revolves.

* * *

He is all-comprising, omnipotent, unsullied, and unfettered by shape or form.

* * *

From Him, who is the highest, noblest and purest, luminous intelligence, Soul is born, from Soul the Mind, from Mind the Universe.

* * *

As motion is to air, as heat is to fire, as cold is to dew, so life is to the Soul.

From life springs the mind, from mind the senses, from the senses the body, and from the body's activities the accumulation of *Karma*. By accumulation of karma results heaven or hell, salvation or rebirth.

* * *

Karma pursues the being by rotation like the seed producing the shoot, and the shoot producing the seed.

* * *

When the Soul takes its first birth its actions resulting from its character and qualities pile up *Karma*, whose effect is inevitable and inexorable.

* * *

Just as the bracelet is not distinct from gold, just as the eddies are not distinct from the water, the Universe is not distinct from the Supreme Being.

* * *

Just as the sky is aloof from the dust, just as the lotus is aloof from the water, so the soul is aloof from the body.

* * *

This is the quintessence of Knowledge. Listen to it, and listening meditate on it and absorb it. The desire to enjoy is the cause of bondage. Rejection of that desire is salvation. When they reach this stage of knowledge even animals and aborigines either in this life or after this life would have attained salvation.

* * *

When you want to meditate on the Eternal, and the mind wanders to another thought, you loosen the reins, but pursue it and look on the new thought also as part of the Eternal.

* * *

By this trick the mind's wings will be clipped, its motion ceases, and its tendency to shift from thought to thought will cease in the ocean of the Eternal.

* * *

It will then cease to be affected by qualities like anger, lust, vanity, greed and envy, and they become extinct.

* * *

When the mind is thus chastened into intelligence, the trivial activities of day to day will cease as pictures vanish when the screen is destroyed.

* * *

Just as milk gets hardened into curds, and water gets congealed into ice, so the mind gets crystallised and then magnetised with the Eternal..

* * *

The soul is the emanation of the Eternal, and the mind the emanation of the soul.

Left alone, like a wild horse, mind romps into the wilderness of desires. The soul should handle the reins so that it circles back to the Eternal. So does the yogi, and finds the bliss of salvation.

* * *

Control of speech, control of action, and control of the mind, are the three controls of which the *tridanda* of the Sanyasi is the emblem.

* * *

He is not squeamish about clothing, but wears what is available however meagre. He does not hanker after food, but lives on what comes his way without injury to any. Where night falls during his wandering is his home.

* * *

To other men honour and dishonour are causes of pleasure and anger. The yogi's mind is unaffected by either.

* * *

He forms no friendships, he indulges in no sin. Unaffected and dumb he moves about in the world.

* * *

The sharp edged sword, poison, and fire, are to the yogi no different from a garland, nectar, and dew.

* * *

When a yogi of this mental altitude stands any where, the spot is sanctified for miles around.

Celebacy, uncovetousness, kindness, un-anger, placidity of mind, light food, and cleanliness are the rules of a yogi's conduct.

* * *

Single-minded, intent on God, deliberate, wise, introspective, with controlled senses, with chaste intelligence, valuing gold no more than stone, the yogi attains Supreme Bliss.

* * *

Here is misery and squalor; there the manifestation of love; near by a collection of various kinds of relations; farther away overlordship based on the possession of amassed wealth! Thus the world is like a quilt made of variegated patches!

* * *

Man, for a brief moment is a boy playing innocently with play-things; anon he is a youth with his mind bent on love; lo, he is penurious and struggling for money; or he is in luck and rolling in wealth; next his limbs are worn with age, and face unrecognisable with wrinkles; and then, like an actor who has played his part, he passes behind the curtain to the abode of Yama!

* * *

Age is threatening fiercely like a tigress; diseases attack the body like relentless enemies; the life-span keeps flowing like water in a broken pot; and yet, curiously we misspend our lives in false or evil pursuits.

* * *

We achieve wealth that can yield every enjoyment; what then? We place our foot on the head of every one of our enemies; what then? We have loaded our friends with magnificent rewards; what then? We attain an endless span of life and continue; what then?

* * *

Those who gave us birth, they are gone long ago; those who were our companions during boyhood and youth, they too have left mere memory behind; and we too are daily approaching our fall, like trees on the crumbling banks of a flooding river.

* * *

The pleasures I had, I no more have. Those that may come in future, are not yet mine. What I am now enjoying are but momentary. Then what is the sum total of it all?

* * *

I am a master of learning; I am an artist of renown; I have untold wealth; I am extremely handsome. Why does any one dwell on these vanities, when almost overnight all these will pass away?

Just as the sacrificial goat, unconscious of its imminent fate, gladly munches the fruits and grains offered to it at the time, men indulge in pleasures, heedless of the misery that lies beyond.

* * *

Thou Cupid, why dost thou tire your fingers by twanging your bow; thou cuckoo, why dost thou waste thy sweet warbles on unlistening ears; and oh maiden, why dost thou rain thy luscious and eloquent glances and seek to enchain me? My heart is full of the bliss of communion with God.

* * *

My mother earth, my father air, my friend light, my kinsman water, my brother sky, I tender to you my final parting bow. By the good fortune of my contact with you, I have attained that spiritual illumination which is leading me into unity with the Universal Spirit.

* * *

With arm raised aloft I thus declaim, yet no one hears me. "From *Dharma* or righteousness result wealth and all desires. Why is it then not pursued?"

* * *

To the unrighteous person days might come and go. But like the bellows of the smithy, he only breathes but does not live.

When a man is immune from the desire for others' women, others' wealth, and the desire to do evil to others, even sacred Ganges enquires, "When will such a man come and sanctify me by bathing in me?"

* * *

On waking up in the morning, one must think out, "What good deeds shall I do today? The Sun will set taking away a piece of my life-span with him."

* * *

This is the cream of Dharma. Hearken to it, and hearkening contemplate on it. "What is adverse to one, one should not practise towards others."

* * *

My son, getting up in the morning, think out what is good for the other world. What will happen to you in this world will transpire as ordained by your past Karma.

* * *

Those who seek wealth will find it by means of Dharma. To those who seek pleasures, Dharma will bring pleasures. To those who seek salvation Dharma is a natural means.

* * *

Dharma has eight paths; religious sacrifices, spiritual studies, generosity, asceticism, probity, forgiveness, compassion, and immunity from greed.

Harmlessness, forgiveness, truthfulness, innocence, restraint, rectitude, affection, benignity, sweetness, and tenderness are the ten rules of conduct.

* * *

At the back of all action there must be purity of mind.

* * *

How do wicked people have happy sleep at night, when only death intervenes between them and hell-fires ?

* * *

Disease, loss of wealth, separation from the beloved, misfortune, sorrow, disappointments all-round, surely overtake the evil doer.

* * *

In three years, three months, three fortnights, or three days, the man of great virtue or great vice will reap the reward of his deeds.

* * *

Men should cultivate good qualities and virtues, not seek to depend on noisy clamour. Cows are valued by their milking powers, not by the sound of the bells they wear.

* * *

Men achieve esteem not by their opulent possessions but by their fine qualities. The full moon with black patches, is not so lovable as the waning moon in spotless white.

* * *

Silk is from a worm, gold is from a stone, wool from an animal, lotus from mire, moon from the ocean, fire from the faggot, the gem even from a serpent's head, medicine from the cow's bile. All these attain merit, not by their origin, but by their qualities.

* * *

Vidagdha Saakalya asked Yaagnyavalkya, the great teacher, "How many Gods are there, holy Yaagnyavalkya?"

Yaagnyavalkya answered, "As many as are mentioned in the Hymn to all the Gods, namely three hundred and three, and three thousand and three."

"Yes, but just how many Gods are there, Yaagnyavalkya?"

"Thirty-three.

"Yes, but just how many Gods are there, Yaagnyavalkya?"

"Three."

"Yes, but just how many Gods are there, Yaagnyavalkya?"

"Two."

"Yes, but just how many Gods are there, Yaagnyavalkya?"

"One and a half."

"Yes, but just how many Gods are there, Yaagnyavalkya?"

"One."

"Yes, which are those three hundred and three, and three thousand and three?"

"Those are only their powers. There are just thirty-three Gods."

"Which are those thirty three?"

"Eight Vasus, eleven Rudras, twelve Adityas. Those are thirty one. Indra and Prajapathi make thirty three."

"Which are the Vasus?"

"Fire, earth, wind, atmosphere, sun, sky, moon, and stars. These are Vasus. For, upon them this excellent world 'abides'. Therefore they are called 'Vasus'."

"Which are the Rudras?"

"These ten breaths in a person, and the self as the eleventh. When they go out from this mortal body they make us 'lament'. Therefore they are called Rudras."

"Which are the Adityas?"

"Verily, the twelve months of the year. They go 'carrying along this whole world.' Therefore they are Adityas."

"Which is Indra, which Prajapati?"

"The thunder, verily, is Indra. The sacrifice is Prajapati."

"Which is thunder?"

"The thunderbolt."

"Which is sacrifice?"

"The sacrificial animals."

"Which are the six Gods?"

"Fire, earth, wind, atmosphere, sun, and sky. These are the six, for, the whole world is the six."

"Which are the three Gods?"

"They, verily, are the three worlds, for, in them all these Gods exist."

"Which are the two Gods?"

"Food and breath."

"Which is the one and a half?"

"This one here who purifies, the wind."

"Since he who purifies is just like one, how is he one and a half?"

"Because in him this whole world prospers, therefore he is one and a half."

"Which is the one God?"

"Breath. They call him Brahma."

* * *

Janaka, king of Videha, besought Sage Yaagnyavalkya to enlighten him.

"Yaagnyavalkya, what light does a person here have?" he asked.

"He has the light of the sun, Janaka, for with the sun as his light one sits, moves around, does his work, and returns."

"Quite so, Yaagnyavalkya. But when the sun has set, what light does a person here have?"

"The moon is then his light, and with that one sits, moves around, does his work, and returns."

"Quite so, Yaagnyavalkya. But when the sun has set, and the moon has set, what light does a person here have?"

"Fire indeed is his light, for with fire as his light, one sits, moves around, does his work, and returns."

"Quite so. But when the sun has set, and the moon has set, and the fire has gone out, what light does a person here have?"

"Speech indeed is his light, and with it one sits, moves around, does his work, and returns. Therefore, verily, king, where one does not discern even his own hands, when a voice is raised one goes straight towards it."

"Quite so, Yaagnyavalkya. But when the sun has set, and the moon has set, and the fire has gone out, and speech is hushed, what light does a person here have?"

"The Soul, indeed, is his light, for with the soul, indeed, as his light, one sits, moves around, does his work, and returns," said Sage Yaagnyavalkya.

* * *

The three-fold offspring of Prajapathi, the Creator, gods, men, and demons, went to Him and sought wisdom.

The gods said, "Give us knowledge, Sir". He replied with a single syllable, "Da", and asked, "Did you understand?" "Yes, Sir. You said to us, "Damayata", "Restrain yourselves." "Yes. you did understand", He said.

Then men said to Him, "Speak to us, Sir," He replied, "Da", "Did you understand?" "Yes, Sir", they said, "We did understand. You said to us "Datta", "Give". "Yes", He said, you did understand".

Then the demons said to Him, "Speak to us, Sir".

He said, "Da", "Did you understand?" They replied, "Yes sir, we did, you said to us, "Dayadhwam," "Be compassionate". "Yes", He said, "you did understand."

This same thing "Da! Da! Da!" does the divine voice, thunder, repeat even today, "Restrain yourselves! Give! Be compassionate!"

* * *

Verily this whole world is Brahma. Tranquilly let one worship It as that from which he came forth, as that into which he will be dissolved, as that in which he breathes.

* * *

According to the purpose which a person has in this world, does he become on departing thence. Therefore should he form for himself a purpose.

* * *

He who consists of mind, whose body is life, whose form is light, whose conception is truth, whose soul is space, containing all works, containing all desires, containing all tastes, encompassing this whole world, the unspeaking, the unconcerned,—this soul of man within the heart is smaller than a grain of rice or a barley-corn, or a mustard seed, or a grain of millet;

this soul within the heart is greater than the earth, greater than the atmosphere, greater than the sky, greater than these worlds.

Containing all works, containing all desires, containing all odours, containing all tastes, encompassing this whole world, the unspeaking, the unconcerned, this soul of mine, within the heart, is Brahma. Into Him I shall enter on departing hence. He who knows this, knows all!

* * *

"YAKSHA-PRASHNA"

The Mahabharata is an oil mine, gold mine, diamond mine, and radium mine of worldly wisdom as well as philosophical wisdom. Though the Bhagavadgeeta is reputed as the cream of the Mahabharata, it may be said to be the epitome of the Mahabharata, and not the quintessence of the Mahabharata.

Krishna in the Geeta, speaking of his Divinity observes,

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।

"There is nothing whatsoever which is greater than me, other than me, or apart from me." Anjaneya on the other hand, seeking to impress Ravana, remarks,

मद्विशिष्टाश्च तुल्याश्च सन्ति तत्र वनौकसः ।

"There are many in the ranks of Sugreeva, greater than me, and many more, equal to me." The Kohinoor is not the only great diamond in the world. The Cullinan diamond, the Hope diamond, and the Victoria, Great Moghul, Tiffany, Star of South Africa, Jubilee, Orloff, and Florentine diamonds are no less impressive and great, though they are less known. So in the Mahabharata the Bhagavadgeeta is not the only unparallelled diamond boulder, but there are others of equally astonishing magnificence!

Recently, glancing through a Canarese book of moral teachings translated from Sanskrit, we came upon a fragment from the Mahabharata called "Yaksha Prashna", and could not help feeling dazzled by its iridiscent grandeur!

Framed as a dialogue, it dealt with such burning and universal questions with such flaming intelligence and astonishing wisdom, that its equal could not be found in modern times. Compared with it Nehru's, Chou's, and Ike's statements and interviews are like hen's cackle, or children's prattle.

As a comparison between Dharmaraya, the "prehistoric aborigine", and these modern wiseacres, we thought we would present to the world this magnificent jewel-piece from the treasure-chest of Sanskrit Wisdom.

In fact our extracts from Sanskrit Wisdom for some time past have been read so thankfully and with such high appreciation by men in varied walks of life, that it is hoped to bring them out in a volume, as an eye-opener to English knowing readers the world over, including Indians, who, it must be confessed with shame, are as owl-blind in this respect as any narrow-minded foreigner!

The "Yaksha-Prashna" forms the concluding portion of the Vana-Parva in Mahabharata. After

Dharmaraya's defeat in the game of dice, the Pandavas are banished for 12 years to the wilderness. They bear the hardship of that life nobly, and one noon, tired and thirsty, they rest underneath a tree, and Dharmaraya asks Sahadeva to seek some water and fetch it. Sahadeva goes out, and shortly finds a lake and approaches it. As he bends to touch the water, an unseen voice cries out,—like Nasser over the Suez,—"I am the sovereign of this lake. You should not touch its water unless you answer my questions." Heedless, Sahadeva drank the water, and the next moment fell down senseless!

Time passed, and when Sahadeva did not return, Dharmaraya sent Nakula to seek him. Nakula found the lake and Sahadeva, and, puzzled, approached the water. The unseen voice cried out again the same warning as before. But heedless, Nakula drinks the water and falls unconscious.

Then Arjuna, comes in search, and follows the fate of his younger brothers. Then Bheema comes, and he also falls a victim like his brothers.

After a while great Dharmaraya, anxious and amazed, himself goes out, and nearing the lake sees his valiant brothers fallen like great uprooted trees. He is staggered by the sight, and approaching the bodies, tears rolling down his cheeks, he addresses unconscious Bhima, "You promised to destroy Suyodhana with your giant club in battle. You were the great-souled magnificent stalwart of the Kuru race. In your death all my hopes have vanished. They say that the promises of earthly men are often ill-kept. But you were divine born, and your words have proved futile!"

Turning to the handsome and valorous figure of Arjuna, he moaned, "At your birth they extolled you as no different from Indra. During our wanderings all beings declared that you would restore the lost kingdom of our fathers, that no one on earth would conquer you. All that has proved a wild tale!"

He approached the water to wash his hands and feet, and pray to God, when he heard the invisible voice hail him; "I am a heron ruling over this lake. I have caused the end of your brothers. If you do not answer my questions before you touch the water, you also will join them."

Dharmaraya looks around and answers.

"You cannot be a mere heron of the lake. By you my heroic brothers have been killed. You must be some one great in the heavenly heirarchy. I have no wish to touch the water of your lake. But tell me who you are, and why you have killed my brothers."

The voice replied, "I am a Yaksha, or supernatural being. I rule this lake, and ask questions of those who seek to use it. Those who defy me perish!" Dharmaraya said, "Accept my obeisance. I cannot say that I shall be able to answer your questions. But I shall try to do so as best I can. State your questions."

Yaksha: "What causes the motion of the Sun? Who occupy his environs? Who causes him to disappear? Who forms his support?"

Dharmaraya: "The Creator causes the Sun's motion. The heavenly beings occupy his environs. Dharma or universal righteousness causes his setting. His support is Satya or the great Law of Nature."

Yaksha: "What constitutes orthodoxy? By what does one attain greatness? By what does he attain the second self? What makes him attain Wisdom?

Dharmaraya: The Vedic lore makes one orthodox. By asceticism one becomes great. By penance he attains the second self. He becomes wise by consorting with the elderly.

Yaksha: What makes Brahmans spiritually great? What are the attributes of good men? What constitutes humanity? What are the signs of wickedness?

Dharmaraya: Devotion to their religious studies makes them spiritually great. Asceticism makes them good. Death makes them out to be human. Slander renders them vile.

Yaksha: What is best for those who offer oblations to Gods? What is best for those who offer oblations to ancestors? What is best for those who seek prosperity? What is best for those who procreate?

Dharmaraya: Rains are best for those who please the Gods. Corn is best for those who please ancestors. Cattle wealth is best for worldly prosperity. And sons are best for those who seek to procreate.

Yaksha: What man, in possession of his senses, intelligent, universally respected, popular among men, is dead though living?

Dharmaraya: He who does not seek to please the Gods, his ancestors, his attendants, and mendicants, and does not seek to enjoy what he has, is as good as dead.

Yaksha: What is greater than the earth? What is loftier than the sky? What is swifter than the wind? What is more multitudinous than grass?

Dharmaraya: Mother is greater than the earth. Father is loftier than the sky. Mind is swifter than the wind. And worry is more multitudinous than grass.

Yaksha, "What sleeps with open eye-lids, What is born without motion? What has no heart? What gathers bulk by its speed?

Dharmaraya: The fish sleeps without closing eyelids. The egg is born without motion. Marble has no heart. The river gathers bulk as it speeds.

Yaksha: Who is friend to the traveller? Who is friend to the man at home? What is friend to the sick one? What is friend to the dying?

Dharmaraya: The traveller's friend is the fellow-traveller. Wife is the friend of the man at home. Physician is the friend of the sick one. Charity is the friend of the dying.

Yaksha: Who is guest to all beings? What is the Eternal Code of Conduct? What is Amrita or nectar? What is this whole universe?

Dharmaraya: The fire is the guest of every being. The Eternal Religion is Amrita or nectar. The whole universe is air.

Yaksha: Who wanders singly? Who born is born again? What is the cure for snow? What is the best field for sowing?

Dharmaraya: The Sun wanders singly. The moon is reborn again and again. The fire is the cure for snow. The earth is the best field for sowing.

Yaksha: What is the highest means of virtue? What is the highest means of fame? What is the best means to Heaven? What is the highest means of happiness?

Dharmaraya: Capability is the highest means of Dharma. Charity is the highest means of fame. Probity is the highest means of Heaven. Righteous conduct is the highest means of happiness.

Yaksha: What is the soul of man? Who is a God-given friend? What is his means of living? What is his final goal?

Dharmaraya: Son is the soul of a man. Wife is his God-given friend. Rain is his means of living. Charity is his final goal.

Yaksha: What is best for the rich? What is the best kind of profit? What is the best form of wealth? What is the best kind of happiness?

Dharmaraya: The best form of riches is capability. The best form of wealth is learning. The best kind of profit is health. The best kind of happiness is contentment.

Yaksha: Which Dharma is the highest in the world? Which dharma is always fruitful? By controlling which does one never grieve? What contact remains steadfast?

Dharmaraya: Kindness is the highest *dharma*. The Vedic practice is always fruitful. By restraint of mind one never grieves. Contact with the good never wanes.

Yaksha: By forsaking what does one become lovable? By forsaking what does one not grieve? By forsaking what does one gain riches? By forsaking what does one become happy?

Dharmaraya: By forsaking self-conceit one becomes lovable. By forsaking anger one does not grieve. By forsaking lust one gains wealth. By forsaking greed one attains happiness.

Yaksha: Why give charity to Brahmans? Why give charity to musicians and artistes? Why give gifts to one's servants? Why pay tribute to kings and Governments?

Dharmaraya: Charity to Brahmans is for *dharma*. Charity to artistes is for fame. Gifts to servants is to enrich them. Tributes to kings and Governments is from fear.

Yaksha: By what is the world encompassed? What makes it obscure? Why does one lose friends? How does one lose Heaven?

Dharmaraya: The world is encompassed by ignorance. Darkness makes it obscure. Greed causes loss of friends. By too much attachment to worldly things one loses Heaven.

Yaksha: When is a man dead? When doesa State become dead? When does an ancestral ceremonial become futile? When does a sacrifice become worthless?

Dharmaraya: A poor man is dead. An anarchic country is dead. An irreligious ceremony is futile. A sacrifice without presents is worthless.

Yaksha: What is meditation? What is penance? What is forbearance? What is modesty?

Dharmaraya: Meditation is pursuit of one's own religious precepts. Penance is control of one's mind. Forbearance is equable acceptance of unpleasant experiences. Modesty is shrinking from wrong actions.

Yaksha: What is knowledge? What is self-restraint? What is kindness? What is rectitude?

Dharmaraya: Knowledge is understanding universal truths. Self-restraint is absence of passions. Rectitude is pursuit of right conduct.

Yaksha: Which enemy is unconquerable? Which disease is endless? Who is a good man? Who is a bad one?

Dharmaraya: Unconquerable is an over-bearing enemy. Greed is an endless disease. The man of universal kindness is a good man. The hard-hearted person is a bad man.

Yaksha: What is delusion? What is conceit? What is laziness? What is sorrow?

Dharmaraya: Delusion is ignorance of virtuous conduct. Conceit is self-conceit about one's own powers. Laziness is failure to perform one's righteous duties. Sorrow is ignorance.

Yaksha: What according to sages is rectitude? What is boldness? What is bathing? What is charity?

Dharmaraya: Steadfast pursuit of one's righteous duties is rectitude. Boldness is restraint of the senses. Bathing is washing away mental impurities. Charity is giving succour to living beings.

Yaksha: Who is a learned man? Who is an atheist? Who is a self-willed fool? What is lust? What is envy?

Dharmaraya: The learned man is one who knows *dharma* or virtue. The atheist is a self-willed fool. Lust is the cause of human attachments. Heart-burn is envy.

Yaksha: What is self-conceit? What is pride? What is good fortune? What is viciousness?

Dharmaraya: Self-conceit is utter ignorance. Pride is doing good in order to obtain praise. Good fortune is the fruit of good deeds and charity. Viciousness is defaming others.

Yaksha: Who goes to eternal hell?

Dharmaraya: One who gives hopes to a deserving mendicant and then repels him goes to eternal hell. One who disbelieves the Vedas, the Gods, the sacred canons, and ancestral practices goes to eternal hell. Having money, and being too miserly to spend it in charity or for his own enjoyment, refuses aid to persons who seek help goes to eternal hell.

Yaksha: O king! What makes a Brahman? Is it birth, or conduct, religious studies, or knowing shastras?

Dharmaraya: Not birth, not practice of one's own faith, not sacred learning, makes a Brahmin. Conduct makes a Brahmin. One knowing the four Vedas but leading an evil life is worse than a Shudra. But one who keeps the sacred fire and leads a life of ascetic virtue is a Brahmin.

Yaksha: What does a man who speaks agreeably gain? What does one who acts with circumspection? What does one who makes many friends? What does one who is devoted to Dharma?

Dharmaraya: He who speaks agreeably becomes dear. He who acts with forethought succeeds in his efforts. He who makes many friends lives happily. He who is devoted to Dharma attains Heaven.

Yaksha: Who rejoices? What is wonderful? What is the right path? What is news? Reply to these questions of mine, and your brothers will revive.

Dharmaraya: The man who in his own house cooks his food, even on the fifth day or sixth day. who owes nothing to anybody, and has no need to go anywhere, rejoices.

Daily, without exception, men die and are no more. And yet, the rest believe they have no death! What is more wonderful than that?

Reasoning is fallible. Sacred texts are conflicting. No one sage is supreme enough for universal acceptance. The essence of righteousness is hidden in darkness. Therefore the path which wise men tread is the path to be followed.

Yaksha: Thank you. Now tell me who is a man among men, and which man may be said to possess the wealth of all wealths!

Dharmaraya: The man, the fame of whose good deeds resound in the world, and reach the skies, is a man among men.

The man who has no likes and no dislikes, no feeling of happiness or of misery, no thoughts about the past or the future, may be said to possess the welth of all wealths.

Yaksha: I am pleased with your answers. Now tell me which of your brothers you want to revive first?

Dharmaraya pointed to the broad-chested, long-armed Nakula. The Yaksha was surprised, and asked why, leaving his next of kin, Bhima, and valiant Arjuna, he was asking for his step-brother, Nakula.

Dharmaraya replied:

A man who destroys Dharma will be himself destroyed. One who protects it will be protected by it. I hold that Compassion is the best of *dharmas*. Therefore, though Nakula is my step-brother, I would have him first saved.

The Yaksha was charmed by Dharmaraya's profound wisdom and selfless rectitude, and restoring his four brothers to life, remarked,

By grace of God, you have gained the five virtues, mental peace, physical control, detachment, equability, and tranquillity of heart. You have made yourself immune from the six human ailments, hunger, thirst, sorrow, attachment, age and death. I am your divine god-father, Yama. I came to test you, and am well-pleased. I confer on you my benedictions. Go forth and prosper!

* * *

In the great epic, "Bhagavata", there is an account of a dialogue between King Yadu and Sage Dattatreya. In pristine times king Yadu came upon a young man, unaffected by weather, noble faced, youthful, brimming with wisdom, unmindful of bodily comforts, and roaming at will, and addressed him, "Worshipful Sir, you seem highly endowed, intellectually and spiritually. But your conduct looks passing strange. Men generally are active in pursuit of power, wealth, comfort, and long life, but you look wise, able, competent, youthful, sweet-spoken, and yet, like the deranged or possessed, you are inert and aimless. You have no domestic attachments, and no means of enjoyment of the senses. Yet you look ineffably happy and contented. What elixir of life, what secret of mind, sustains you? I would fain know, if you would deign to inform me."

Besought in these courteous terms by the Prince, the youthful ascetic replied:

"Gracious Prince, many are the teachers who have imparted to me knowledge. I shall name a few; Earth, air, sky, water, fire, moon, sun, dove, python, the ocean, the moth, bee, elephant, bee-keeper, the dear, fish, a woman, a bird, a child, a maiden, a bowman, a serpent, a spider, and a silk-worm. What I have learnt is from these twenty-four teachers. I shall tell you what I have learnt from each.

From the earth I learnt to remain steadfast however molested by all sorts of beings. And from the mountains and the world of trees I learnt the art of existing for the welfare of others.

The wind is of two kinds. From the life-breath which seeks nothing more than what is just sufficient to sustain the body, I have learnt to be content with what is needful for sustenance, without seeking things that divert the mind or assuage the senses. From the external wind which, though saturated with heat and cold, smells and odours, yet retains its integrity, I learnt to be unaffected by the vicissitudes and experiences of day to day.

From the sky which is inside and outside all things, is encompassed by clouds, and yet remains constant and indivisible, I learnt to keep my soul unmerged in my gross body, and undivided from the Universal Soul.

From water I learnt to remain pure, to remain sweet, to be needed by every one, to be dear to every one.

From fire I learnt to be luminous with learning, and glow with asceticism, to purify whatever comes in contact with me however polluted it may have been.

From the moon I learnt that the vicissitudes of decline and death are of the body as in the case of the moon's digits, and not of the soul which survives these happenings like the moon.

As the sun gathers moisture by his rays and dispenses it, as he without changing in the sky appears as many by reflections in water, the soul is unattached to things, and though it is one appears to be many from the bodies in which it is reflected.

As the dove mates, lays eggs, and both the male and female hatch them, watch with joy the growing chicks, fetch bites and suckle them, and then one day when the parent birds are absent, a huntsman comes and nets the younglings, and the mother comes and, seeing its young ones struggling in the net, shrieks in anguish and itself falls in the net, and then the male returns, and finding its mate and the whole brood wailing below, cries in despair and itself plunges into the net in order to join them, and so the whole family is wiped out, so I found that man, If he wallows in domesticity, comes to an unhappy end, and should keep himself above carnal joys.

The python, however powerful, however gigantic, does not go about in quest of pleasures or of food, but lies self-controlled, eating what comes its way and when it comes, or lying days together without food. So man should consider food incidental, and fix his mind on the Eternal and direct his energies towards its realisation.

Like the ocean which is tranquil, vast, unfathomable, expansive, not overflowing when flooding rivers pour in during winter, and not shrinking down when they dry up during summer, the sage is tranquil, deep, inscrutable, imperturbable, and unswayed by anything.

As the moth falls in the lamp-glow and gets singed, a man of uncontrolled senses, seeing a beautiful woman becomes enamoured of her and becomes a prey to misery. Similarly the pursuit of wealth, ornaments and clothes, draws a man deeper into unhappiness, and engulfs him in misery.

So I learnt to be guarded in relation to them.

The sage should receive food in little morsels, and not impose himself on any householder so as to become a burden, just as the bee takes its honey from each flower without causing hurt to the flower.

And like the bee the clever man should extract knowledge from everywhere, from the major as well as the minor branches of learning.

The ascetic should accept food only with his hands and for his immediate needs, not for laying bye and storing it, for otherwise, as the bee which stores honey gets robbed of its store and is itself destroyed, he will be robbed of his store and be himself destroyed.

He must not touch a female, even in the shape of a wooden image, even with the tip of his foot, for if he does he will be captured and enslaved like an elephant which is captured by the lure of a female.

The wealth which the miser neither gives nor enjoys passes into some one else's hands, and if the latter also neither gives nor enjoys, it will pass to some one else.

One must beware of sophisticated pleasures, for, otherwise, like the deer which, attracted by the huntsman's music gets captured, the hermit who gets caught by urban frivolities succumbs to their corrupting influences.

The sense of taste is difficult to conquer, but it has to be conquered. Otherwise, like the fish which, yielding to the craving of the palate bites the fisherman's bait and gets caught, man yielding to the craving of the tongue becomes gross and besotted.

Pingala was a demi-mondaine. She would adorn herself and wait for a rich customer to come to her. But when none came, it dawned on her how futile her occupation was, and that in her own heart she had a Lover who was always with her, Whom she could love to her heart's content, Whose love for her would be ineffable and surpassing, by which she would attain the highest bliss. Then onwards she turned over a new leaf, and lived a life of spiritual devotion and unalloyed happiness. From this I learnt to seek my happiness from the God within me, rather than from human contacts from outside.

From the bird osprey I learnt that to acquire and flaunt before others what they covet, leads to misery, and that one should avoid it. The osprey was flying with a piece of flesh in its mouth. It was set on by the eagle, hawk, and other big birds of prey, and would have been killed if it had not let go the flesh.

The infant has no feelings of honour or shame, and no anxiety about arranging for food and clothing. It knows only innocent play and blissful sleep. Thus from the infant I learnt to be free from all such feelings and cares.

"I learnt this lesson from watching a maiden. If she wore a number of bangles on her wrists, they would jingle noisily at every motion of her hands. If she wore only two bangles on each wrist, even they would tinkle and betray her presence. But if she wore only one bangle, there would be no sound at all, and she could go about her business with ease. So I learnt that three is a crowd, two is chatter, and solitude best for mental peace!

From the archer who has strung his bow and fixed his arrow, and is intent only on his target and doesn't heed even if a king is passing by with his noisy retinue, I learnt that the yogi should be unaffected by the wayward senses, and concentrate his thoughts on the Supreme.

The serpent's lesson is that it knows that building a nest or home is arduous and unwise, and dwells in an ant-hill. Similarly man should realise that it is foolish to build a home for an ephemeral body, and pass through life unencumbered and free.

Just as the spider throws out its silken strand and fashions a web, and after it has served its purpose sucks it in, so God procreates this variformed world of beings, and after a time lets them be swallowed by a giant deluge, and again recreates them.

The bee takes the moth into its little hole, and the moth by constant association with the bee takes the shape of the bee. So by constant association, we imbibe the characters of the good or evil things we associate with.

Thus from these twenty-four teachers I have learnt lessons which guide my conduct.

Even my own body has contributed in some measure to my knowledge. The body with its liability to misery, with its inevitability of births and deaths, has roused in me a sense of resignation, and though it is the means of ascetic discipline and spiritual wisdom, it ends as a carcass torn by foxes and dogs, and has therefore ceased to be of concern to me. The body which gathers around it wife, children, cattle, servants, house, wealth and companions as means of happiness, like a tree, which leaves a seed to give rise to another tree, leaves a seed which in turn becomes another body, so perpetuating the carnal misery. The tongue leads this body in one way, thirst leads it in another, the creative organ, the skin, the stomach, the ears, the nose, the eyes, the instinct of action, all drag the body in different ways, just as many step-wives drag the husband in different ways and give him a terrible time! God by his creative power created the lands, seas and mountains, the trees, insects, centipedes, birds, beasts and fishes: and then He created man capable of the highest spiritual realisation, and rejoiced.

Since the materialistic wealth and happiness which this body can attain is ephemeral, one must use it as means to attain salvation. One must covet knowledge of God from many teachers, because each one has a different way of realising that knowledge according to his genius. All this has developed in me a spirit of renunciation and I wander about without attachments and without feelings.

Hearing these profound words of Sage Avadhoota with growing amazement, King Yadu thanked him with veneration, and taking leave of him, turned his thoughts to God.

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SHUKRA NEETI

Amidst the dazzling literary treasures which have come down to us from the ancestors of the nation one invaluable gem is the work called "Shukra-Neeti," far earlier than the Mahabharata, and by far earlier than Chanakya-Neeti. It pleases the childish scholars of today including the Munshi group to ascribe the Mahabharata to 3000 B.C. Like rustics who cannot count beyond ten, these short-sighted scholars cannot see beyond 3000 B.C. They are dark ages to these blind people. But whatever be the age of the Mahabharata, the Shukra-Neeti is older than that, and is a compendium of the principles of state-craft and national well being, as laid down by the wise men of those prestine times. We cull the following counsels of good conduct and wise living from its pages.

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"All one's actions should be conducive to the happiness of oneself and of others. There can be no happiness which is divorced from what is righteous. Therefore one's conduct must always be righteous."

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"All action has one of three aims, doing one's righteous duty, acquiring wealth, or attaining pleasure. In all action one must pursue the middle course, never going to extremes.

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"Without letting hair or nails over-grow, clean-bathed, scented, well-dressed, un-stuck-up, wearing rings of precious stones and potent amulets, wearing shoes and umbrella, one must walk looking in front of him."

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"There are ten kinds of sins that one's body, one's speech, and one's mind, are prone to commit,—cruelty, theft, lust, wickedness, harsh speech, lie-ing, passion, slander, atheistic talk, and contrareity. One must guard against them all."

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"Wishing to act righteously, if one fails to achieve it, he will yet attain the auspicious merit due therefrom."

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"Wishing to commit a sin, if one falls short of committing it actually, yet he will incur its evil consequences."

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One should render aid to the unemployed, to the sick, and the suffering and miserable. One must look upon ants and even the tiniest insects as no other than one's own self.

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Even though an enemy be intent on doing evil, one must seek to do only good.

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One's mind should be above both prosperity and distress. One may vie with others in the matter of endeavour; but should not grudge what others have achieved by their merit.

One must talk only in one's turn, agreeably, and without waste of words. One must speak to people, kindly, smilingly, courteously.

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One must not seek lonely enjoyment. One must not be too trustful; nor too distrustful.

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One must study the people one has to associate with, and act so as to please them.

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One must not over-work or strain one's sense-organs, nor pamper them. The deer, elephant, moth, bee, and the fish, are destroyed by yielding to the senses of sound, touch, look, smell, and taste. The deer attracted by sweet music, is caught. The elephant attracted by the female, is caught. The moth drawn to the flame, is burnt. The bee drawn by the fragrance inside the lotus bloom, is imprisoned. Thus men too yielding to their senses are destroyed.

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Women should be kept shielded, avoiding familiarity with other men, and be treated with aloof and punctilious courtesy.

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One should not stare at the sun, nor carry a load on the head. One should not pore long over microscopic things, nor luminous, disgusting, or disagreeable things.

The intelligent man's teacher in all courses of action is the public. In social matters one should copy what society as a whole accepts as right. Even if one is powerful enough to diverge from public conduct, one should not do so even in thought.

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When one has committed a wrong act, or made a wrong utterance, one should not defend them with forced reasonings. Rare are men who point out one's failings to one's face. Therefore, by observing men of virtue and reference to ethical books, the wise person avoids bad conduct.

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Where the king is a fool, courtiers are selfish and partial, men of learning stray from right paths, witnesses are untruthful, evil men and low men and women are in power, in such a place one must not seek wealth, honour, or abode.

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When a mother does not protect her child, when a father does not give good counsel to his son, when a ruler robs one's wealth, when one's best services are unappreciated by one's friends, relatives, and rulers, the wilderness is preferable to such an environment.

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One must not oppose, nor do evil even mentally to one's mother, father, teacher, master, brother, son, and friends.

One must not eat a tasty dish by oneself. One must not seek wealth singly. One must not undertake a journey unaccompanied. One must not be awake in the midst of people who are all asleep.

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One must not become convert to alien faiths. One must not deceive or cheat anybody. One must not consort with men or women of loose character or bad conduct.

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One must guard against six evils which destroy prosperity; excessive sleep, lack of enthusiasm, fear, anger, idleness, and procrastination.

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Knowing the fundamentals of a thing, applying oneself to it, adept in its craftsmanship, with bright intelligence, faithful to one's religion, with no loose thoughts about women, eloquent, skilled in inference, witty, and strict in speech, listening patiently, and understanding quickly, one must pursue prosperity, but not pursue lust at anytime.

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One must not be too anxious to buy and sell, one must not enter the abodes of strangers; nor speak of one's house-hold affairs unasked to anybody. One must be economical in one's apeech, and speak so that few words convey rich meaning.

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One must not take sides between husband and wife, nor between father and son. One must not forsake one who invokes protection.

Even a right thing which is hateful to society will not lead to heaven.

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One must not show one's cleverness in falsifying another's words. One must reply after consideration, and not hastily.

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One should copy the good things even of an enemy: one must avoid the bad things of even one's elders.

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Prosperity is not constant, nor is adversity permanent. In consequence of one's past karma, one becomes affluent or indigent. Therefore one should not withhold one's friendship from anyone as too low.

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Always one must be far-seeing, rarely meet situations as they arise. In the latter case success is problematical. In the former it is reasonably assured.

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One must not trust anybody entirely, how-ever worthy of trust they may appear, be it one's son, brother, wife, Minister, or courtier.

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As men are prone to covet one's money, or wife, or possessions, one must be careful to trust only those that have been tested and proved.

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One should never be too severe, nor too harsh in one's speech. Even one's wife and son get irritated by one's anger. Even dumb animals are won over by sweet offerings and endearing words.

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One must not get inebriated by one's learning, or valour, or wealth, or birth, or one's strength.

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The man conceited by his learning, heeds not the advice of well-wishers and rejects them with his fallacious arguments, and considers his own views however nonsensical as invaluable.

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The man conceited by his valour ignores the art and tactics of war, and rushes headlong to his own destruction.

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The man conceited by his wealth does not perceive his disrepute, like the goat which smears itself with its own urine.

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The man proud of his birth treats every one else, however respectable, with contempt, and does as he likes regardless of criticism.

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The man proud of his strength indulges in bullying of others, and causes hurt even to the dumb and imbecile.

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The good man is one who curbs these tendencies in himself and acts with due self-restraint.

A man who wants to improve himself should travel widely, visit Royal Courts, read copiously, be acquainted with nautch girls, and consort with the learned.

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By travel he gets to know many lands and their varied inhabitants, human and bovine, and their varied manners and habits of life.

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By visiting royal courts he gets to know the background of public administration, political and judicial.

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From nautch-girls, he can learn the art of winning over persons, and getting the utmost out of them, while keeping oneself aloof and unattached.

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By wide reading, he loses conceit and over-confidence, attains ratiocination, and becomes level-headed.

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And by consorting with the learned, he gains access to the wisdom of the ancients, which will serve as a beacon-light to his own conduct in life.

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One must not go on eating when moving about, nor talk always jokingly; one should not regret what is lost, nor vaunt one's own achievements; one must leave the vicinity of those who distrust one, and avoid the service of low and evil men; one must not stand at ease in the presence of one's elders.

By love, by nearness, by praise, by obeisance, by service, by cleverness, by arts, by interesting converse, by imparting knowledge, by eager appreciation, by prowess, by gifts, by learning, by friendly approach, by glad conversation, and by bestowing favours, one should seek to conquer the world. They are not effective with bad men; such men one should avoid, or subjugate by force.

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The sacred lore, the Puranas, and the Books of Ethics, contribute best to a man's welfare. Hunting, racing, women and drink contribute always to a man's ruin.

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One must not be too harsh, or too stubborn, nor be too soft, nor too argumentative, nor too prone to bursts of rage. Too much of anything is disastrous. Therefore one should safe-guard against it.

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Harshness provokes people. Stubbornness alienates them. Softness makes one negligible. Argumentativeness offends listeners. To be too charitable is to court poverty. And niggardliness makes one contemptible. Rage makes one unsociable. Bigoted orthodoxy engenders ridicule; while irreligiousness leads to sinful actions.

* * *

One must not feel that he is exceptionally gifted, and therefore superior to all others. In the ocean one sees obviously big fish surpassed by bigger fish, like cod, shark, and whale.

When one's words, good or bad, are not heeded, one must remain silent, like a singer in the presence of deaf-mutes.

* * *

One who does not hasten to a friend who is in distress is a worthless man. A friend who does not help to patch up disagreements among brothers, is a worthless friend.

* * *

Ornaments, Kingdom, Valour, Learning, Wealth, none of these adorns a man as does genuine goodness of conduct.

* * *

Having attained wealth, one must spend it in charity and virtuous deeds assiduously. That alone would befriend one in after life. The world is sustained by the deeds of the men of munificence, not by the niggards.

* * *

Charity makes friends of even strangers and enemies. Charity in the cause of religion, of the pious, and the innocent, ensures one's well-being after death.

* * *

Charity in the cause of the arts and sports, is to show off one's wealth.

* * *

What is bestowed on friends, dependants and relatives on festive occasions is as a matter of duty, to avoid censure, and for maintaining one's own self-respect.

What is given to the Government and the wicked and the powerful, is from fear and to avoid repression.

* * *

What is spent in gambling and lust, or is lost by theft, is just waste.

* * *

The horse shines by its speed, the ox by its load, the gem by its lustre, the king by his forbearance, the musician by his sweet tone, the man of wealth by his generosity, the cow by its milk-yield, the soldier by his valour, the ascetic by his self-control, the scholar by his eloquence, the witness by his veracity, the servant by his single-minded devotion, the ignorant by silence, and women shine by chastity. A house shines by a large family, by its lights, milch-cows, and children.

* * *

A family prospers by having one head, and not many heads.

* * *

It is better to be poor at first and then get rich, than to be wealthy at first and loose it all. It is better to walk at first, then to own a conveyance, than to be used to a conveyance at first, and then have to walk.

* * *

It is better to have no off-prings at all, than to get children which succumb. It is better to be ignorant than to have little knowledge which is dangerous. It is better to live in a forest than to live in some one else's house. It is better to live by alms or seek death than to keep house with a bad wife.

A good wife, good children, a good measure of learning, some wealth, good friends, good servants, healthy body, a decent residence, and a good Government, these ten are necessary for a man's happiness.

* * *

Excessive wandering, too much fasting, excessive indulgence in sex, excessive fatigue, age a man quickly. Excessive intellectual strain also hastens old age.

* * *

If you praise a man for even something which is really a demerit, he becomes pleased and friendly. Wouldn't he be all the more so, if you praise him for some real merit in him?

* * *

Even if a favourite points out truly a demerit, he becomes unwelcome. How then can one who speaks slightingly of a real merit become agreeable?

* * *

By praise even Gods are won over. Why not men? Therefore no man should speak of demerits to one's own face.

* * *

Therefore a man who likes to hear about his own short-comings, and does not get indignant, but instead tries to correct himself, and who does not get elated by hearing his merits praised, and ever retains a sense of humility, is a noble man indeed.

* * *

Imagine the soul to be the occupant of a chariot. The body is the chariot. Intelligence is the driver.

Mind is the reins. The organs are the horses. If the chariot is to proceed safely, we should take care to keep all these in order.

* * *

Dharma is eternal; happiness and misery are ephemeral. Soul is eternal; but body is short-lived. Think then of eternal things. Lead a life of contentment. Contentment is a continual feast.

* * *

Life is a river, virtue is its bathing place, truth is its water, moral courage is its bank, mercy is the waves. In such a river good men ever bathe.

* * *

What the sages of old inculcated in Sanskrit as the great laws of life and conduct 3000 years ago Gowtama, the Buddha, came to realise by years of reflection, and laid down in Pali, the then language of the masses of his realm.

* * *

He prescribed,

A. The four Earnest Meditations,
B. The four Great Efforts,
C. The four Roads to Saintship,
D. The five Moral Powers,
E. The seven kinds of Wisdom, and
F. The Great eight-fold path.

* * *

A. The four Earnest Meditations are meditation—

a) On the impurity of the body
b) On the evils which arise from sensation,

c) The impermanence of ideas,
d) On the conditions of existence.

* * *

B. The four Great Efforts are the efforts—
a) To prevent bad qualities from arising,
b) To get rid of bad qualities which have arisen,
c) To produce goodness not previously existing,
d) To increase goodness already owned.

* * *

C. The four Roads to Saintship are,
a) The will to acquire it,
b) The necessary exertion,
c) The necessary preparation of the heart,
d) Investigation.

* * *

D. The five Moral Powers are,
a) Faith,
b) Energy,
c) Recollection,
d) Contemplation,
e) Intuition.

* * *

E. The seven kinds of Wisdom are,
a) Energy.
b) Recollection.
c) Contemplation.
d) Investigation of Scripture.
e) Joy

f) Repose
g) Serenity.

* * *

F. The great eight-fold paths are,

a) Right Belief
b) Right Aims
c) Right Speech
d) Right Action
e) Right means of livelihood
f) Right Endeavour
g) Right mindfulness
h) Right Meditation

* * *

The Sanskrit inculcations of a House-holder's duties, Gowtama translated as follows:

PARENTS AND CHILDREN

Parents should,

1. Restrain their children from vice
2. Train them in virtue
3. Have them taught arts and sciences
4. Provide them with suitable husbands or wives
5. Give them their inheritance.

* * *

The Children should say

1. I will support them who supported me.
2. I will perform duties
3. I will guard their property
4. I will make myself worthy to be their heir
5. When they are gone I will honour.

* * *

PUPILS AND TEACHERS

The Pupils should honour their teachers—

1. By rising in their presence
2. By ministering to them.
3. By obeying them.
4. By supplying their wants.
5. By attention to instruction.

* * *

The teacher should show affection to his pupils—

1. By training them in all that is good.
2. By teaching them to hold knowledge fast.
3. By instruction in science and lore.
4. By speaking well to them, to their friends and companions.
5. By guarding them from danger.

* * *

HUSBANDS AND WIVES

The Husband should cherish his wife—

1. By treating her with respect.
2. By treating her with kindness.
3. By being faithful to her.
4. By causing her to be honoured by others.
5. By giving her suitable oanaments and clothes.

* * *

The Wife should show her affection for her Husband—

1. By doing her household works aright.
2. By being hospitable to kinsmen and friends.
3. By being a chaste and faithful wife.
4. By being a thrifty house-keeper.
5. By showing skill and diligence in all she has to do.

"He who performs good deeds, and hates all that is evil, who is a firm believer in God, and whose attachment to goodness is intense, is a Gentleman."

* * *

"He who does not possess anger, pride, impulsive nature, and who does not think too much of himself, is a Gentleman."

* * *

"He who, in the discharge of his duties, remains uninfluenced by heat or cold, or by prosperity or adversity, is a Gentleman."

* * *

"He who listens attentively for a long time, and understands or grasps the meanings quickly, who is not avaricious and who is of a non-interfering nature, is a Gentleman."

* * *

"Those who take delight in the doing of noble deeds, and do only such acts as go to the advancement of prosperity, and who are not jealous of others, are Gentlemen."

* * *

"He who, having obtained immense wealth and education, leads a life of simplicity, is a Gentleman."

* * *

"Truth is like a ladder leading to heaven, or like a boat enabling one to cross this ocean of misery."

* * *

"Truth is a river, virtue is its bathing place, truth is its water, moral courage is its bank, mercy is the waves thereof. In such a river good men take a dip."

* * *

"Only one defect could be ascribed to persons who have the quality of Mercy enthroned in their hearts. People consider them weak-minded.

* * *

But it is in reality not a weakness. Mercy is in itself power. Even to weak persons it is a fine attribute. It is an ornament to the brave.

* * *

The quality of Mercy controls the Universe. A wicked man even cannot inflict an injury on one in whose hands there is the defensive weapon of Mercy."

* * *

"Righteousness is guarded by truth, Education by concentration of mind, Beauty by careful ablutions, and Family is guarded by good character."

* * *

"A man destitute of good deeds, though born in a noble family, is of no consequence, while a man with good character, though born among the low, deserves respect."

* * *

"Education, wealth, and birth in a high family, are harmful in the case of a wicked man, while they are useful for a noble-minded being."

* * *

"Character is the noblest possession of a man. Without it he comes to grief. His wealth, family and whole life are of no avail if he loses his character."

"Loss of the means of livelihood excites fear in the lowest type of man; death causes fear to one of the middle type; but to the noble loss of honour and good name give cause for the greatest sorrow and fright."

* * *

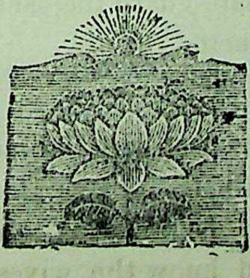
The more a man endeavours to think and do good deeds, the more he will be endowed with the capacity to accomplish his work. There is no doubt about this."

* * *

"Old age spoils the beauty of complexion, greed lessens courage, death deprives one of life, a malignant nature spoils righteousness, anger causes loss of prestige, service under an ignoble person degrades one's character, lust deprives one of shame, but vanity deprives one of everything."

* * *

"These eight qualities make a man wellknown,— 1. Intelligence, 2. Nobility of character, 3. Keeping the senses under control, 4. Study, 5. Bravery, 6. Speaking at proper times, 7. Charity within means, and 8. Gratefulness for kindness received.



KALIYUGA

Europeans count time from the birth of Christ. Americans count time from the coming of the Pilgrim Fathers. Before that they hardly care. Hindus visioned time as being without a beginning and without end, with limitless past and unending future. They measured it by the smallest and largest spans, the latter being named Yugas, in order, Krita, Treta, Dwaapara and Kali, the period of Kali being 4 lakhs 32 thousand years, the preceding ones being twice, thrice, and four times as long.

* * *

During Kali men would become increasingly vicious, vile and depraved, and its close would be marked by a great Deluge, extinguishing the universe. Then in due course a new universe would evolve, and Krita Yuga would commence.

* * *

What Kali will be like has been thus foretold by the seers ages ago :—

* * *

"During Kali kings, incapable of protecting their subjects, will only safe-guard themselves, busily extracting tributes from them.

* * *

During Kali the castes will become indistinguishable, and there will be a general mix up. As Kali advances men will be artizans, untruthful, fond of wine and meat, and know the wives of their friends.

In Kali thieves will fare like kings, and kings will act like thieves, and the servants will enjoy unfixed incomes. In Kali wealth will be spoken of highly, the character of the pious will be despised, and the fallen will not be censured. The widows, divorced from the consciousness of virtue and sin, the ascetics and men of fifteen years of age, will procreate offspring through promiscuous intercourse.

* * *

In that last cycle, the villagers will sell food, the Brahmans will sell the Vedas, and the women will sell their persons. The Shudras, following the tenets of Buddha, will abstain from taking meat. The beasts, with tusks and teeth, will be set to plough and carts. Men will till with the water of ponds, and the clouds will irregularly discharge their contents.

* * *

Then thieves will steal the wealth of one another, and men will be divorced from religious rites. Then every one will be a beggar, and no one will give alms. Then people will not get crops, youthful persons will be decrepit, and people will be unhappy. Blowing high and downwards, the wind will shower dust in the rainy season. People will feel doubts about the next world. Every one will be wicked by nature, will vilify God, and be egotistic. Fruitless will be a man's joy, and fruitful will be his anger. The wicked and ignorant men, proud of their learning, will be atheists. They will have reverence for the apparent meaning, and be fond of discussions. During Kali people will eat every sort of thing, be of uncontrolled senses, devoid of accomplishments, and shameless. Then will take place great wars, great tumults, great showers and fears. Men pressed down by the weight of taxes will retire into woods. Disregarding moral laws, men, proud of their own learning, will interpret the shastras. When religion will be shaken, and good conduct will be extinct, men, shorn of accomplishments, will be short-lived. With the decrease of the duration of life, there will be decay of strength. It will lead to perversity of colour, which will produce diseases.

* * *

This will give birth to repentance, leading ultimately to consciousness of God, and revival of virtue."

* * *

At the end of Kali Yuga, a great drought takes place which lasts a hundred years, and on account of dearth of food all beings become languid and exanimate, and at last entirely die. The seven rays of the sun drink up all the waters of the earth, and make it shrivel. Thus fed the seven rays dilate into seven suns whose radiance glows above, below, and on every side, and sets the three worlds on fire. A vast whirlpool of eddying flames encompasses the three worlds and converts them into blazing pans.

* * *

Having consumed the whole universe, Rudra, the God of destruction, breathes forth heavy clouds resembling huge elephants, which overspread the sky, roaring and darting lightnings. Some are as white as the water lily, some are dusky like smoke; some are yellow; some are of a dun colour like that of an ass; some like ashes, some are deep blue like the lapis lazuli, some azure like saphire, some are white as the conch or the jasmine; some are black like collyrium, some are like the lady-bird, some are of the fierceness of red arsenic, and some are like the wing of the painted joy.

* * *

Huge in size and loud in thunder, they fill space. Showering down torrents of water, those clouds quench the dreadful fires involving the three worlds, and then they rain incessantly for a hundred years and deluge the whole universe, which remains enshrouded in darkness.

* * *

Then the breath of God becomes a strong wind and blows for a hundred years, until all the clouds are dispersed, The wind too calms, and God goes into repose, and awakening, resolves on a new Creation.

THE ARTS

The knowledge of Arts comprised in Sanskrit numbered sixty-four. Many of them have been forgotten and are not in vogue to.day, rendering the nation all the poorer thereby.

The sixty-four arts are:

1. Singing.
2. Playing on various Musical instruments.
3. Dancing.
4. Acting, gesticulation, and mimicry.
5. Drawing, Painting, and caligraphy.
6. Painting designs on the body with musk-paste and other fragrant substances.
7. Preparing for worship with various designs in rice and flowers.
8. Preparing a bed of flowers.
9. Colouring the teeth and limbs, and articles of apparel.
10. Paving a floor with precious stones.
11. Preparing a bed.
12. Using a water-pot as a musical instrument, and treading on water.
13. Showing miracles of various kinds.
14. Preparing chaplets and wreaths of flowers.
15. Making ornaments of flowers for the ears, the braid etc.
16. Adorning the body with clothes and ornaments.
17. Painting ornamental figures on the ears.
18. Making perfumes and cosmetics.
19. Manufacturing ornaments of various designs.
20. Jugglery.

21. Jugglery.
22. The Art of disguise.
23. Sleight of hand.
24. Culinary Art.
25. Making drinks and spirituous liquors.
26. Weaving and needle work.
27. Working puppets by strings.
28. Solving riddles.
29. Capping verses.
30. Skill in pronouncing tongue-twisters.
31. Deciphering manuscripts.
32. Dramaturgy and story-writing.
33. Completing of incomplete verses.
34. Making ligatures, canes and arrows.
35. Spindle work.
36. Carpentry.
37. Architecture.
38. Testing valuable metals and precious stones.
39. Alchemy.
40. Colouring precious stones.
41. Knowledge of latent minerals.
42. Nursing and treating plants.
43. Setting game rams, cocks and quails to fight as sport.
44. Teaching parrots and other birds to imitate human speech.
45. Making an enemy quit his place by means of a charm.
46. Cleaning and dressing the hair.

47. Reading letters removed from one's sight, and divining the nature of substances held in another's closed palm.

48. Knowledge of books written in the language of barbarians.

49. Fluently talking in the different Indian dialects.

50. Reading good or bad omens.

51. Making diagrams etc., by means of letters arranged in different orders as mystical formulae to be worshipped, or worn as an amulet.

52. Splitting hard substances such as diamonds into two or more pieces of different shapes.

53. Reading the thoughts of others, and bringing them out in a verse.

54. Lexicography.

55. Knowledge of prosody.

56. Increasing the number of an object by various devices.

57. Playing tricks.

58. Showing off one's clothes as made of a superior texture than what they actually are.

59. Playing at dice.

60. Attracting remote objects.

61. Playing children's games.

62. The practice of charms.

63. Fore-knowledge of the party going to win in a debate. And

64. Keeping goblins and vampires under one's control.

ON DEATH

" In the darkness of death, the terrestrial friends of a man cannot follow his departed soul. Sons and wives fall off on the road of Pluto (Yama). It is virtue alone that walks by his side, be it in the wilderness of death or on the ever glad and sunlit fields of Elysium, or where none can follow. Do that today what has been put off for the morrow, and in the morning what has been intended to be done in the afternoon. Death waits for nobody, and never stops to consider whether a man has finished his work or not. It takes the man busy with trade or agriculture, as well as the spendthrift and the indolent, those of the earth earthly, as well as those whose minds sit loose upon their house and its concerns. Death knows no favourite or enemy. He carries away a man, as a wolf a deer. At the end of the preordained period of life, death shows its prowess and takes away a being; and before that time of ordination is reached, a creature pierced with a hundred arrows, defies death. On the contrary, at the full time, the pointed tip of a blade of kusha grass may put an end to his life! Death baffles all medicine, healing art and incantations. It is paramount and supreme. The good or evil deeds of a man—(Karma)—are sure to overtake him in his next existence, as a calf finds out its mother from among the herds of cattle. The origin of this transient universe and of the life that perceives it is buried in obscurity. Only it's middle portion is patent and tangible, and so it's transition to the unknown is equally mysterious as it's origin. As there are different stages such as infancy, youth, and old age, in the life of a man, so there is a hereafter. The embodied soul takes a new body, just as a man changes an old cloth and puts on a new one. So mourn ye not the death of a friend or relation."

ON SPEECH

"The soul, through the medium of intelligence collects the concepts, and charges the mind with the desire of speaking. The mind affects the internal bodily fire, and the fire in its turn, sets the wind in motion inside the body. The wind coursing through the region of the heart, gives rise to the sound known as the *mundram*, in which is recited the metre Gayatri at the time of the morning ablution ceremony. The same wind, coursing through the larynx, gives rise to the sound *madhyamam*, in which is recited the metre Traishtubha, at the time of the noontide ceremony. The wind ranging upward, and coming out from the region of the head, gives rise to the sound *taara*, in which the Jagati metres are recited during the rite of Turiya Savanam, in the evening. The wind, thus carried upward, strikes against the brain, and it emanates through the cavity of the mouth, and gives rise to sounds represented by the letters of the alphabet, which in their turn are grouped under five different heads according to their articulation, period of utterance, place of articulation, efforts made in pronouncing them and their order of articulation.

A man incurs sin by speaking anything without observing the rules of pronunciation, or by articulation or speaking anything in a high tone, or in a chewing manner. Contrarily, the man, who articulates in his speech the letters from their proper places, and speaks them out with cadence and harmony, or the man in whose speech the letters follow each other in mellifluous succession as in the Vedas, is sure to be glorified in heaven. Letters of harsh and grating sound should be avoided in a speech which should be uttered in a distinct voice, carefully avoiding the nasal as well as a large concourse of broken or labial sounds. Only such letters as are not indistinct, or not any way hampered in articulation, should be made use of in a speech, and such a speaker is sure to be glorified in heaven."

Agni Puraana.

ON LIFE

Parasara said :— O Maitreya, having investigated three kinds of worldly pain, and having acquired true wisdom and detachment from wordly objects, the wise man obtains final liberation.

The first of the three pains, or Adhyatmika, is of two kinds, physical and mental. Bodily pain, as you shall hear, is of many sorts. Affections of the head, catarrh, fever, cholic, fistula, spleen, hemorshoids, intumescence, sickness, opthalmia, dysentry, leprosy and many other diseases constitute physical affliction. Mental pains are love, anger, fear, hate, covetousness, stupefaction, despair, sorrow, malice, disdain, jealousy, envy and many other passions that are created in the mind. These and diverse other afflictions, mental or physical, are comprised under the class of worldly sufferings which is called Adhyatmika.

The pain Adhibhautika, O excellent Brahman, is every kind of evil that is inflicted upon men by beasts, birds, men, goblins, snakes, fiends or reptiles.

And the pain that is called Adhidaivika or superhuman, is the work of cold, heat, wind, rain, lightning and other phenomena.

Affliction, O Maitreya, is mutiplied in thousands of shapes in the progress of conception, birth, decay, disease, death and hell. The tender animal exists in the embryo surrounded by abundant filth, floating in water and distorted in its back, neck and bones, enduring severe pain even in the course of its development, and disordered by the acid, bitter pungent and saline articles of its mother's food; incapable of extending or contracting its limbs, reposing amidst slime of ordure and urine; every way incommoded, with consciousness, and calling to memory many hundred previous births. Thus exists the embryo in profound affliction, bound to the world by its former works.

When the child is about to be born, its face is besmeared by excrement, urine, blood, mucus, and semen; its attachment to the uterus is ruptured by the Prajapati wind; it is turned head downwards, and violently expelled from the womb by the powerful and painful winds of parturition; and the infant losing for a time all sensation when brought in contact with the external air, is immediately deprived of its intellectual knowledge. Then born, the child is tortured in every limb, as if pierced with thorns or cut to pieces with a saw, and falls from its fetid lodgement as from a sore, like a crawling thing upon the earth. Unable to feel itself, unable to turn itself, it is dependant on the will of others for being bathed and nourished. Laid upon a dirty bed, it is bitten by insects and mosquitoes, and has not power to drive them away. Many are the pangs attending birth, and many are those which succeed to birth; and many are the afflictions that are inflicted by elemental and superhuman powers in the state of childhood covered by the gloom of ignorance; and internally bewildered, man knows not whence he is, who he is, whither he goeth, nor what is his nature: by what bonds he is bound; what is cause and what is not cause; what is to be done and what is to be left undone; what is to be said and what is to be kept silent, what is righteousness and what is iniquity; in what it consists or how; what is right, what is wrong; what is virtue, what is vice. Thus man, like a brute beast addicted only to animal gratification, suffers the pain that ignorance brings about. Ignorance, darkness, inactivity influence those devoid of knowledge, so that pious works are neglected; but hell is the consequence of neglect of religious acts according to the great sages, and the ignorant therefore suffer affliction both in this world and in the next.

When old age comes in, the body is infirm, the limbs are relaxed; the face is emaciated and shrivelled, its skin is wrinkled, and scantily covers the veins and sinews; the eyes discern not far off, and the pupil gazes on vacuity, the nostrils are stuffed with hair;

the trunk trembles as it moves; the bones appear beneath the surface; the back is bowed, and the joints are bent; the digestive fire is extinct, and there is little appetite and little vigour; walking, rising, sitting, sleeping are all painful efforts; the ear is dull, the eye is dim: the mouth is disgusting with dribbling saliva; the senses no longer are obedient to the will; and as death approaches, the things that are perceived even are immediately forgotten. The utterance of a single sentence is fatiguing, and wakefulness is perpetuated by difficult breathing, coughing and painful exhaustion. The old man is lifted up by somebody else; he is an object of contempt to his servants, his children and his wife. Incapable of cleanliness, of amusement, or food, or desire, he is laughed at by dependants, and disregarded by his kin; and dwelling on the exploits of his youth, as on the actions of a past life, he sighs deeply, and is sorely distressed. Such are some of the pains to which old age is doomed. I will now describe to you the agonies of death.

The neck droops, the feet and hands are relaxed; the man is repeatedly exhausted, subdued, and visited with interrupted knowledge; the principle of selfishness affects him, and he thinks, what will become of my wealth, my lands, my children, my wife, my servants, my house? The joints of his limbs are tortured with severe pains as if cut by a saw, or as if they were pierced by the sharp arrows of the destroyer; he rolls his eyes and tosses about his hands and feet; his lips and palate are parched and dry, and his throat, obstructed by foul humours and deranged vital airs, emits a rattling sound; he is afflicted with burning heat, thirst and hunger; and he at last passes away tortured by the servants of the Judge of the Dead, to undergo a revival of his sufferings in another body. These are the afflictions to which a man is doomed when he dies. I will now describe to you the tortures which they suffer in hell.

IN HELL

Men are bound, when they die, by the servants of the king of Tartarus, with chords, and beaten with their sticks, and have then to encounter the fierce aspect of Yama and the horrors of their terrible route. In the different hells there are various intolerable tortures with burning sand, fire, machines, and weapons; some are severed with saws, some roasted in forges, some are chopped with axes, some buried in the ground, some are mounted on stakes, some cast to wild beasts to be devoured, some are gnawed by the vultures, some torn by tigers, some are boiled in oil, some rolled in caustic slime, some are precipitated from great heights, some are tossed upwards by engines. The number of punishments inflicted in hell, which are the consequences of sin, is infinite. But not in hell alone do the souls of the deceased undergo pain. There is no cessation even in heaven, for its temporary inhabitant is ever tormented with the prospect of descending to earth again. He is again liable to conception and to birth; he is merged again into the embryo and repairs to it when about to be born; then he dies, as soon as born, or in infancy, or in youth, or in manhood or in old age. Death sooner or later is inevitable.

As long as he lives he is immersed in manifold afflictions, like the seed of the cotton amidst the down that is to be spun into thread. In acquiring, losing, and preserving wealth there are many griefs; and so there are in the misfortunes of our friends. Whatever is produced that is most acceptable to man, that, Mitreya, becomes a seed whence springs the tree of sorrow. Wife, children, servants, houses, lands, riches, contribute much more to the misery than to the happiness of mankind. Where could man, scorched by fires of the sun of this world, look for felicity, were it not for the shade afforded by the tree of emancipation? Attainment of the Divine Being is considered by the wise as the remedy of the three-fold class of ills that beset the different stages of life, conception, birth and decay, as characterised by that sole happiness which effaces all other kinds of felicity however abundant, and as being absolute and final!

ATTAINING TO GOD

It should therefore be the assiduous endeavour of wise men to attain unto God. The means of such attainment are said, great Muni, to be knowledge and works. Knowledge is of two kinds, that which is derived from scripture, and that which is derived from reflection. Brahma that is the Word is composed of scripture. Brahma that is Supreme is produced of reflection. Ignorance is utter darkness, in which knowledge, obtained through any sense, shines like a lamp; but the knowledge that is derived from reflection breaks upon the obscurity. What has been said by

Manu, when appealing to the meaning of the Vedas with respect to this subject, I will repeat to you. There are two forms of spirit or God, the spirit, which is the word, and the spirit, which is supreme. He who is thoroughly imbued with the word of God obtains supreme spirit. The Atharva Veda also states that there are two kinds of knowledge; by the one, which is the supreme, God is obtained: the other is that which consists of the Rik and other Vedas. That which is imperceptible, undecaying, inconceivable, unborn, inexhaustible, indescribable; which has neither form, nor hands nor feet; which is almighty, omnipresent, eternal; the cause of all things, and without cause, permeating all, itself unpenetrated, and from which all things proceed, that is the object which the wise behold, that is Brahma, that is the supreme state, that is the thing spoken of by the Vedas, the infinitely subtle, supreme condition of Vishnu. That essence of the supreme is defined by the term Bhagavat: the word Bhagavat is the denomination of that primeval and eternal God; and he who fully understands the meaning of that expression, is possessed of holy wisdom, the sum and substance of the three Vedas. The word Bhagavat is a convenient form to be used in the adoration of that supreme Being, to whom no term is applicable; and therefore Bhagavat expresses that supreme spirit which is individual, almighty, and the cause of causes of all things. The letter *Bh* implies the cherisher and supporter of the universe. By *ga* is understood the leader, impeller, or creator. The dissyllable *Bhaga* indicates the six properties, dominion, might, glory, splendour, wisdom, and dispassion. The purport of the letter *va* is that elemental spirit in which all beings exist, and which exists in all beings. And thus this great word Bhagavan is the name of Vasudeva, who is one with the Supreme Brahma and of no one else. The word, therefore, which is the general denomination of an adorable object, is not used in reference to the Supreme in a general but a special signification. When applied to any other thing or person it is used in its customary or general import. In the latter case it may purport to be one who knows the origin and end and revolutions of being and what is wisdom and what ignorance. In the former it denotes wisdom, energy, power, dominion, might, glory, without end and without defect.

VASUDEVA

The term Vasudeva means that all beings abide in that supreme spirit and that he abides in all beings, as was formerly explained by Keshidhwaja to Khandikya called Janaka, when he enquired of him an explanation of the name of the immortal Vasudeva. He said "He dwelleth internally in all beings, and all things dwell in Him; and thence the lord Vasudeva is the creator and preserver of the world. He, though identical with all beings, is beyond and separate from material nature, from its products, from properties and from imperfections; he is beyond all investing substance; he is universal soul; all the interstices of the universe are filled up by him; he is one with all good qualities; and all created beings are endowed with but a small portion of his individuality. Assuming at once various shapes he bestows benefits on the whole world, which is his work. Glory, might, dominion, wisdom, energy, power and other attributes are collected in Him. Supreme of the supreme, in whom no imperfections abide, lord over finite and infinite, god in individuals and universals, visible and invisible, omnipotent, omnipresent, omniscient, almighty. The wisdom, perfect, pure, supreme, undefiled, and one only by which he is conceived, contemplated and known, that is wisdom. All else is ignorance.

Sri Krishna imparting Geeta to Arjuna.

ON KINGSHIP AND GOVERNMENT

The King is the ruler, protector, and benefactor of the people, and acquires his strength by penance. And he is the lord of this earth, because of his deeds in the previous births as well as of penance.

The king who is constant in his own duty and is the protector of his subjects, who is charitable, forbearing and valorous, who is dispassionate, and unattached to sensuous enjoyments, prospers in this world, and attains salvation after death.

The king is the cause of time and of the good and evil practices which become current. By a strict use of his engine of sovereignty he should confine his subjects to their individual spheres.

If the king is not a perfect guide, his subjects will get into trouble, as a boat without helmsmen sinks in a sea.

If the king proceeds according to the moral law, he gets for himself as well as his subjects' virtue, wealth and enjoyments.

The king should first subject himself to discipline, and then enforce it on his ministers, servants and subjects. He should not seek merely to discipline others.

Sovereignty, the position of giver, and opulence, are fruits of penance. And the fruits of sin are begging, slavery, and poverty.

Punishment of the wicked, charity, protection of subjects, performance of kingly sacrifices, equitable realisation of revenues, subjugating neighbours, quelling enemies, and extraction of wealth from land, these are the eight functions of the king.

The most miserable king is he whom the subjects look upon with terror and disrespect, and who is deserted by the virtuous and well-to-do.

The king who is much attached to actors, musicians, prostitutes, low castes, and lower animals, deserves ignominy.

The king who is inimical to the intelligent, who consorts with cheats, is blind to his own faults, invokes destruction.

When the king does not pardon light offences but is a great punisher, is the robber of men's wealth, and oppresses the subjects who resent his faults, society gets disturbed and disorganised.

The subjects desert a king who is uncharitable, who insults men, who practises deceit, uses harsh words, and is severe in punishment.

The subjects do not take to a king who is cowardly, procrastinating, passionate, and sensuous.

The King, or Ruler, should ascertain through informers secretly how the subjects and officers view his conduct and his virtues and vices, and knowing his faults from the standpoint of his subjects, try to get rid of the faults, but not punish the people.

As kindness is a great virtue among men, the king should rule the people with kindness.

The ruler who is attended by good men gratifies the heart in the same way as the moon with its cool rays pleases the lake with its newly blossoming lotuses.

The Ruler has been made by God a servant of the people, getting his revenue as remuneration. His sovereignty is only for their protection.

The following laws are to be promulgated by the king among his subjects :

1. Towards the slaves and servants, towards wife and children, or towards the disciple, no one obeying my command should be harsh and cruel in words.

2. Falsehood must not be practised by anyone with regard to the system and standard of weights and measurements, currency, extracts, some kinds of metals, ghee, honey, milk, fat, oil, ground substances, and other things.

3. Nor must confessions be forced, bribes be accepted, or the interests of the State or the people consciously damaged.

4. No one should screen or give protection to men of wicked activities, thieves, bad characters, malicious and offensive persons, as well as other wrong doers.

Insults and jokes should never be dealt out to parents and respectable seniors, as well as towards men of learning and virtuous character.

No one should sow discord between husband and wife, master and servant, brother and brother, preceptor and pupil, and between father and sons.

No one should obstruct tanks, wells, parks, boundaries, or place hindrances to the use of religious houses, and temples, and roads, nor check the movements of the poor, blind or deformed.

Without a permit from the king, the following are not to be done: gambling, drinking, hunting, use of arms, sales and purchases of cows, elephants, horses, camels, buffaloes, men, immovable property, silver, gold, jewels, intoxicants and poisons, distillation of wines, drawing up legal documents, and medical practice.

No one should ever do the following things: serious cursing, acceptance of pledges, promulgation of new social rules, defamation of castes, receipt of stolen goods, disclosure of State secrets, and defamation of the State.

So also no one should commit even in mind the following: forsaking one's religion, untruth, adultery, perjury, forjery, bribery, realisation of excessive revenue, thieving, violence, and treachery.

Offenders who violate these decrees would be liable to severe punishment.

All subjects should be qualified in the performance of meritorious services.

When a violence has been committed the offender should be caught and handed over to the State.

To the wicked and to enemies of the State the king should ever be ready with punishment. The subjects are to be protected by the king according to *Neeti* or ethical law.

For the convenience of travellers the king should protect the roads. And those who are oppressors of travellers must be carefully repressed.

There should ever be only one leader in a State, never many. And the king should never leave any situation without a leader.

The king should always take such steps as may advance the Arts and Sciences of the country, and should honour every year those who have distinguished themselves in the Arts and Sciences.

The king must personally inspect every year the villages, cities, districts, and provinces, and know which subjects are pleased and which oppressed. He should take the side, not of the officers, but of the subjects.

He should dismiss the officer who is accused by one hundred men.

Even the king who is a proficient in all the sciences, and a past-master in state-craft, should never by himself study political interests without reference to Minsters.

The wise Ruler should ever abide by the well-thought-out decisions of counsellors, office-bearers, subjects, and members attending a meeting, not by his own opinions.

The wealth of intelligence is seen to be different in men, according to their various sources of knowledge, revealed wisdom, intuition, knowledge of shastras, inferential reasoning, direct observation, analogies, adventurous instincts, craft, and force.

The monarch who follows his own will is the cause of miseries, and soon gets estranged from his kingdom and alienated from his subjects.

The king who does not listen to the counsels of ministers about things good and bad to the State is a thief in the form of a Ruler, an exploiter of the people's wealth.

If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.

The king should have three characters, that of the autumnal moon to the learned people, that of the summer sun to the enemies, and that of the spring sun to the subjects.

The officers should not envy one another, nor should they get into conflict with one another; for the officers are appointed by the king each to his own post.

They should not do anything that is good to the king but harmful to the people.

The officer is not to do anything without the king's written order. Nor should the king command anything great or small without a written order.

A written document is the best guide, for to err is human. Both the king who commands without writing, and the officer who does anything without written orders are thieves.

The written document with the king's seal is the real king: the king is not a king.

Ministers, princes, and officers who have been entrusted by the king with responsibilities, should submit written reports of their work, once a day, once a month, once a year, and once during many years, (quinquennial).

In ancient times writing was created by God to remind what happened, as the symbol or representative of vocal sounds and tones.

"The king, as Judge, should decide cases by the evidence of documents and witnesses.

The witness who gives true evidence attains happy life hereafter, and unrivalled fame in this world. So Brahma has ordained.

It is truth that blesses the witness. It is truth that increases virtue. So it is truth that should be spoken by witnesses at all costs.

Oneself is one's own witness, oneself is one's own protector. So one should not degrade oneself by false evidence.

The sinner thinks, "Nobody is seeing me." But the Gods and the manes see you.

All the virtues that you have earned in the series of births you have passed through belong to the man whom you thwart by false evidence.

You also acquire all the vices committed by him during one hundred lives. In this way the king should advise the witness in public and get the truth.

Even the king is a sinner if he decides cases in an absolute manner. Therefore he should administer justice in harmony with the canons of law.

The army is the chief means of overpowering the enemy. So the king should carefully maintain a formidable army.

Even in the case of a man of no position, everybody becomes his tool if he has strength, and becomes his enemy if he be weak. Does not this hold true in the case of Rulers ?

ON WAR

Strength of body, strength of valour and prowess, strength of army, strength of arms, strength of intelligence, and strength of life, a king who has all these six, is equivalent to Vishnu !

The king should so govern his life that the kingdom may be permanent in his own dynasty through continuity of good deeds. So long as the kingdom continues in his family so long he is said to live.

Peace should be made with the very powerful, war with the equal, and expedition against the weak.

Just as a cluster of bamboos cannot be destroyed if surrounded by thick, thorny trees, so the Ruler should be like a bamboo surrounded by clusters.

In order to conquer enemies peace should be made even with one's own feudatories.

Peace should be made with the *Anaryas* or aborigines, lest they should invade one's country when one is engaged elsewhere.

The wise king should make peace with the powerful if there be danger, and protect oneself if the foes be many.

There is no precedent or rule that war should be undertaken with a powerful enemy. The cloud never moves against the current of the wind!

One should commence warfare when one is attacked and oppressed by somebody, or even only when one desires prosperity, provided one is well-placed as regards time, region, and army.

When there is no other remedy war should be undertaken. The king should never trust the enemy even after concluding peace. Thus Indra killed Vritra in days of yore in truce time.

Expeditions are of five kinds, Vigrihya, Sandhaaya, Sambhooya, Prasanga, and Upekshya.

In the first the army proceeds by gradually overpowering groups of enemies, or one's allies fight with the adversary's allies, and one's own army proceeds against the enemy.

In Sandhaaya, peace is made with certain supporters of the enemy, and then the enemy is proceeded against.

In Sambhooya the king, aided by feudatories, proceeds with a skilled army well equipped with physical and moral resources.

In Prasanga the expedition starts with a certain objective, but incidentally launches another.

In Upekshya expedition, the army, encountering adverse fate, neglects the enemy, and retreats. [Like Napoleon's Moscow expedition, or Spanish Armada against England.]

The Ruler who wants to fight should carefully consider the season, the region, the enemy's strength, one's own strength, the four-fold policy, and the six attributes of state-craft.

Autumn and winter are the best seasons for warfare. Spring is good. The worst is Summer. In the rainy season war is hazardous.

One should place the Lord of the Universe in the heart when going out on an expedition.

The six attributes of state-craft are known to be peace, war, expedition, besieging, refuge, bifurcation:

Those actions by which a powerful foe becomes friendly constitute sandhi or negotiated peace.

That is vigraha or war by which the enemy is oppressed and subjugated.

Expedition is proceeding for advancing one's own interests by destroying the enemy.

Asana is besieging the enemy's stronghold in order to ensure surrender.

Asraya is entrenching oneself in a secure position till the time is propitious for attack.

Dwydha is bifurcating one's army in order to divert concentration on the part of the enemy.

The war with charmed instruments is the best. That with mechanical ones is good. That with inferior weapons or with hands is the worst.

In the war with charmed instruments foes are destroyed by arrows and other arms rendered powerful by means of charms.

The war with mechanical instruments leads to great destruction of the enemy by balls flung at the objective by the application of gun-powder in cylindrical fire-arms.

The war with weapons is that in which, in the absence of charms and fire-arms, swords and spears have to be used.

The war with hands is that in which the adversary is overpowered by strong grasps and skilful attacks on the joints of limbs.

One should not kill the man who is on the ground, who is deformed, who has his hands folded in supplication, who is seated with hair dishevelled, who is suppliant, who is asleep, who is naked or unarmed, who is seeing others fight or is fighting with others, who is drinking water, taking food or busy otherwise, who is terrified, or who is retreating. The old man, the infant, the woman, as well as the king who is alone are not to be killed.

When one has to save oneself by extirpating a powerful enemy, one has to resort to measures beyond moral warfare.

Having conquered the enemy, the king should realise revenue from a portion of the territory, or from the whole, and gratify the subjects of the newly acquired State.

The king should enter the city with auspicious sound of trumpets, and protect like children the people thus won over and made one's own.

ON YOGA

"Ours is the system of Body Control. It is the most difficult of all the Yogas. Body and breath must be fought as though they were obstinate mules, and they must be conquered. Thereafter the nerves and mind are easily controlled."

* * *

"Health of the body, strength of the will, length of years, these are a few benefits. "The Yogi who has become a master in the training which I follow brings the flesh to iron-hard endurance. Pains do not move him. I know one who submitted to an operation at the hands of a surgeon, when no sleep-giving drug could be used. He endured it without a murmur! Such a one can also experience in his unprotected body the most intense cold, yet receive no hurt!"

* * *

"My master has lived on the open mountains of the Himalayas, surrounded by snow and ice, and wearing a cinnamon-coloured robe for his only comfort. He can sit down for several hours at a stretch in a place where it is so cold that water instantly freezes! Yet he will feel no distress. Such is the power of our Yoga!"

* * *

"Who dare say how old is the system of Body Control which I have studied? Our secret texts declare that it was revealed by the god Shiva to the sage Gheranda. From his lips it was learnt by the sage Markandeya, who then taught it to others, and thus it came down in a continuous line through thousands of years; but how many thousands we neither know nor care, though we believe that it is the last of the Yoga sciences that were born in antiquity. Such was the decline of man even in those days, that the gods had to give him a way of spiritual salvation which led purely through the body. The Yoga of Body Control is little understood except by the adepts who have mastered it, and the common people possess the most false notions of our ancient science. And since such adepts are, alas! so infrequently to be found today, the most foolish and distorted practices pass as our system without hindrance among the multitude. Go to Benares, and you will see a man who sits all day and sleeps all night on a bed of sharp spikes; and in another place you will see a man who holds one arm aloft in the air until it is half withered from disuse, and until the nails are several inches long. You will be told that they are men who practise our system of Yoga, but it is not so. Such men bring shame on it, rather. Our aim is not to torture the body in foolish ways for the sake of public wonder; these self-torturing ascetics are ignorant men who have picked up by hearsay, or from some friendly person, a few exercises in the forced contortion of the body. But since they know not what are our objects, they distort these practices and prolong them unnaturally."

* * *

"The mere fact of sitting or standing for regular periods in certain fixed postures may seem of small importance in your eyes. But the concentration of attention and will-power upon the chosen posture is so intense—if success is to be gained—that sleeping forces awaken within the Yogi. Those forces belong to the secret realms of Nature; therefore they are so seldom fully aroused until our breathing exercises are also practised, for the breath possesses deep powers. Though the awakening of such forces is our real aim, no less than a score of our exercises are capable of being used for benefiting one's health or to remove certain diseases; while others will drive impurities out of the body. Is this not of great use? Still other postures are intended to assist our efforts to get control over the mind and soul, for it is a truth that the body influences thought no less than thought influences the body. In the advanced stages of Yoga, when we may be plunged for hours in meditation, the proper posture of the body not only enables the mind to remain undistracted in its efforts, but actually assists its purpose. Add to all these things the tremendous gain in will power which comes to the man who perseveres in these difficult exercises, and you may see what virtues there are in our methods."

* * *

"I do not know your Western systems, but I have seen white soldiers being drilled at the great camp near Madras. By watching them I have understood what their instructors wished to do. Strengthening the muscles seems to have been their first object, because you Westerners find your highest virtues in being bodily active. Therefore, you make much use of the limbs in a most energetic manner, repeating those movements again and again. You spend energy vigorously, so that you may build up the muscles and receive greater strength in return. That is a good thing to do in the cold countries of the North, doubtless."

"Our Yoga exercises are really poses, and require no further movements after the pose has been taken up. Instead of seeking more energy with which to be active, we seek to increase the power of endurance. You see, we believe that though the development of the muscles may be useful, it is the power which is behind them that is of greater value. Thus, if I tell you that standing on your shoulders in a particular way will wash the brain with blood, soothe the nerves, and remove certain weaknesses, you as a Westerner would probably do the exercise for a moment and repeat it several times with a rush. You may strengthen the muscles which are called into action by this exercise, but you would get little of the benefits which a Yogi gets by doing it in his own way."

"And what may that be?"

"He will do it slowly, with deliberation, and then maintain the position as steadily as he can for some minutes. Let me show you this All-Body posture, as we call it."

Brama lies flat upon his back, hands at sides and legs together. He raises his legs into the air, keeping the knees quite straight, until they have attained about two-thirds of a right angle with the floor. He supports his back with his hands, resting the elbows on the floor. The body is then tilted completely upwards, his trunk and hips becoming vertical. The chest is brought forward to touch the chin. The hands form a bracket which supports the trunk. The weight of the body is supported by the shoulders and the back of the neck and head.

After maintaining this upside down position for about five minutes. the Yogi gets up and explains its value.

"This posture brings blood flowing down to the brain by its own weight for a few minutes. In the ordinary position the blood has to be forced upwards by the pumping action of the heart. The difference between the two ways is shown by the soothing effect of the posture upon the brain and nerves. For men who work with their minds, thinkers and students, the quiet practice of this all-body posture brings quick relief when their brains are tired. This is not its only virtue. It strengthens the sex organs. But these benefits come only if the exercise is done in our way and not in your hasty Western manner."

"Nature has measured out 21,600 breath-rhythms to every man, which he must use up daily and nightly from one sunrise till the next. Quick, noisy and tumultuous breathing exceeds this measure and therefore shortens one's life. Slow, deep and quiet breathing economizes this allowance, and so lengthens life. Every breath which is saved goes to build up a great reserve, and out of this reserve a man can draw extra years for living. Yogis do not take so many breaths as other men; nor do they need to, for—but, alas! how can I explain further without transgressing my oaths?"

"There exists a tiny hole inside the brain of man. Within this hole dwells the Soul. There is alo a kind of valve which protects this hole. At the bottom of the spine there comes into being the unseeable life-current which I have mentioned to you more than once. The constant loss of this current causes the body to grow old, but its control fills the flesh with new life and perpetuates it. When a man has conquered himself, he can begin to get this control by certain practices which are known only to advanced Yogis of our school. And when he can withdraw this life-current up his spine, he may then try to concentrate it into the hole in the brain. But, unless he finds a master who will assist him to open the protecting valve, he cannot succeed. If he finds a master who is willing to do this, then the unseeable current will enter the hole and turn into the Nectar of Longevity, as we name it. It is no easy task, for ruin waits in ambush for the man who attempts it alone. But the man who succeeds can induce a condition similar to death whenever he pleases, and so obtain the victor's power when real death seeks him out. In fact, he can choose the exact moment of his death at any time, and to the severest examination he will appear to have died naturally. One who has all these three methods at his command can live for many hundred years! So have I been taught. Even when he dies, the worms will refrain from attacking his body! A century later his flesh will still be free from decay!"

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INSTITUT HISTORIQUE DE FRANCE.
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MEMBER, ROYAL SOCIETY OF LITERATURE,
INSTITUT HISTORIQUE DE FRANCE,
FELLOW, MYSORE UNIVERSITY, 1929—39.
MEMBER, EXPERTS' SUB-COMMITTEE,
MINISTRY OF EDUCATION, NEW DELHI.
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